HANDBOOK FOR LEADERS OF PIONEER BOYS

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Pioneers

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PIONEERS

HANDBOOK *for Leaders of Pioneer Boys' Clubs*

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INTRODUCTION

THIS handbook presents a plan of organization and a program of activities for church work with boys' groups in the Church School. It is designed for use with the Intermediate age group (ages twelve to fourteen). Groups adopting the plan and program will become Pioneer Clubs. Leaders in all denominations are planning to experiment with this manual and to coöperate in its possible revision by submitting their findings to the Department of Educational Research of the Board of Christian Education, 820 Witherspoon Building, Philadelphia, Pennsylvania. Report forms will be provided for those who wish thus to share their experience.

Information concerning the plan of experimentation may be obtained by writing to INTERMEDIATE AND SENIOR WORK, 423 Witherspoon Building, Philadelphia, Pennsylvania, or to the Department of Educational Research.

ENROLLED LEADERS

All leaders of Pioneers in Presbyterian churches are requested to coöperate with the Intermediate workers of the Board of Christian Education in the following ways: (1) by enrolling their names with INTERMEDIATE AND SENIOR WORK, 423 Witherspoon Building, Philadelphia, Pennsylvania; (2) by informing INTERMEDIATE AND SENIOR WORK from time to time of the work being done by Intermediates in their own churches; (3) by sharing other problems with INTERMEDIATE AND SENIOR WORK so that the needs to be met in curriculum-building may be more clearly sensed. Leaders of Intermediates in any phase of their church activity may thus become enrolled leaders.

REGISTERED LEADERS

Persons consenting to lead Pioneer boys in any of their Church School activities should covenant with themselves: (1) to make a special study of the needs and interests of the boys; (2) to set aside some time for a study of the principles and methods of teaching.

The Standard Leadership Training Curriculum is the course of study approved by the Presbyterian Church for leaders seeking further training. Full information concerning the courses and the credit requirements for the Standard Leadership Diploma may be obtained from LEADERSHIP TRAINING, 423 Witherspoon Building, Philadelphia, Pennsylvania.

Special provision is made so that persons who are in training may receive standing as registered leaders. A certificate of registration is granted to a Pioneer leader upon his completion of certain of the Standard courses. The requirements for registration will be fully explained upon application to LEADERSHIP TRAINING, Witherspoon Building, Philadelphia, Pennsylvania.

I. PIONEER CLUBS

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CHAPTER I

PIONEER CLUBS

THE PIONEER IN THE CHURCH

Boys and girls of early adolescent age may discover in the church a natural outlet for their native tendency to find their own way into new and unexplored areas of life. Pioneering is natural to the early adolescent. The Church is the greatest pioneering fellowship of the centuries. Pupil and church come together in the Church School. Here in the Intermediate Section of the Church School, which includes participation in the work and worship of the church as a whole as well as their class, Society, and Club life, boys and girls may experience Christian fellowship, Christian problem-solving, Christian self-giving, and have the thrill of pioneering in new trails of Christian living.

THE PIONEER CLUB

The Pioneer Club is one part of the Church School program for boys and girls twelve to fourteen years of age. The program in all its phases, including the Pioneer's participation in the work and worship of the church as a whole through church worship services, Sunday School, Week Day Church School, Society, and Club, should be conceived of as a unit. The Club is not to be thought of as a separate unit in the church life of Pioneers but as one phase of their total program of Christian education. It will therefore relate its activities to those of all other sessions of the Church School. The study, discussion, and activity in the class and in the Society will necessitate the use of week-day time for their completion and for their permanent incorporation into the habits, attitudes,

and ideals of the group. The Pioneer Club program provides opportunity for this. Many of the Club activities will therefore be outgrowths of study and discussion in the class and in the Society.

The main emphasis in the Club program is on individual and group projects and on the guidance and companionship of Christian adults. The projects suggested are designed to aid the Church School in meeting the discovered interests and needs of early adolescents and the plan of proceeding with the companionship of Christian adults aims to intensify the Christian experience of the Pioneers and to help them to see clearly their place and function in the church.

Satisfying Activity and Achievement

In offering a Club program to Pioneers, the importance of satisfying activity and achievement must continually be kept in mind. Planning, work, and worship will be of real value; these activities will develop Christian habits and ideals in the lives of Pioneers only as their Club experiences are satisfying and lead to what they regard as real achievement.

Boys will attend meetings to have a good time, not to be improved. Play is the boys' idea of a good time and play will and should have a large place in the Club program. But the spirit of spontaneity should permeate every Club activity of the Pioneers. Worship, discussion, and even study, initiated by or interesting to the Pioneers and resulting in satisfying achievement, may constitute some of their outstanding "good times."

More than any other of the Church School sessions, however, the Club depends for its very existence on the volition of the Pioneers, on their desire to belong. And their desire is based on the fun they find in attending.

Fun! The play spirit! Good words! And necessary words for all who would lead youth! Give the spirit of play its rightful place in the Club. Is hard work fun? Work that challenges the Pioneer's interest appeals to him and holds his attention, and will be fun for him, because it will bring him a very real satisfaction and a sense of achievement. But the adult leader's thinking should also take account of play as an end in itself. He may let play, for its own sake, take a large place in Club life. He should continually recognize the importance of play and should continually provide for it.

There will then be included among Club activities a generous number of events planned for no other purpose than play. Camping trips, days out of doors, adventure days in December centered in a good winter's tale and roasted chestnuts: there will be plenty of profit to warrant such expenditure of time for the sake of sheer adventure.

The church owes its boys and girls an experience of the joy of Christian fellowship. A day spent just for fun may therefore be of as much profit to the Pioneer, in Christian character, Christian fellowship, hearty coöperation, and keen appreciation, as any other event or piece of work in the entire year's program.

Let every plan pass before the eyes of the good fellow, "Play," that he may say whether or no!

HOW THE CHURCH SCHOOL MAY INCORPORATE THE CLUB PROGRAM

The Place of the Club in the Pioneer Section of the Church School

While it is recognized that the unified plan of organization (that plan which sets up one organization to function in all phases of the Church School) is the approved plan, it is also recognized that the majority of Interme-

diate Sections in our churches are not so organized at present.

This material is therefore prepared in its present form, so as to be easily adaptable to the largest number of Intermediate Sections.

Those churches which have a unified organization for Intermediates,[1] however, will use this material by applying the symbolism, the requirements, the ritual, and the romance to the whole section rather than keeping it solely in the week-day session.

To use this plan of Club activity under either the correlated or unified plan of organization, close coöperation and correlation of the Pioneer staff members is quite necessary to make the program entirely comprehensive and fruitful.

Briefly stated, there are two main plans of organization for an age group in the church:

1. The unified plan—the entire group of boys and girls functioning in all phases of their church activity through the one organization known as the Pioneer Section of the Church School. The Section takes the place of the Sunday School Department, Society, Club, and so forth. One set of officers and committees carries the responsibility for the entire program. Where the unified plan is used, the entire group of Intermediate girls in the church forms the Pioneer Girls' Club, the entire group of Intermediate boys, the Boys' Club. In view of the group plan of organization for Pioneer Clubs suggested later (see Chapter II), the group leaders of the Club, or one designated group leader from each Club, would become members of the Pioneer Section Council, composed of Pioneer officers, committee chairmen, and adult staff. Thus the "Club activities" are carried on not by a sepa-

[1] See "1" below.

rate Club organization but by the entire Pioneer Section functioning through boys' and girls' groups.

2. **The correlated plan**—the separate Pioneer organizations, Sunday School, Society, Club, and so forth, functioning through a cabinet composed of representatives of the various organizations.

The Place of the Club Leader in the Staff of the Pioneer Section of the Church School

This thought of the Club as one part of a larger unity —the total program—makes clear the place of the Club leader as a member of the staff of the Pioneer Section. He is one of several persons helping to lead Pioneers. This group—the staff of the Pioneer Section—will include the superintendent, class teachers in both Sunday and Week Day School sessions, adult adviser of the Society or discussion session of the Section, and the Club leaders.

To correlate the work of the Pioneers in their various meetings and other activities, these leaders will need to meet regularly for a complete sharing of problems and a thorough discussion of plans. The interests and needs of the boys and girls, the aims of the total Church School program, the specific immediate steps in the program, all will need consideration. Only through clearly recognizing and acting upon this principle of program unity and staff unity can a Church School increase its efficiency in the Christian education of boys and girls.

II. INDIVIDUAL CLUB ORGANIZATION

CHAPTER II

INDIVIDUAL CLUB ORGANIZATION

BASIS OF THE CLUB ORGANIZATION

The Pioneer Section of the Church School is the organizational basis of the Club. Every Club is an integral part of the Section. Where the Intermediate group is large there may be several Clubs; where it is small there may be one Club for boys and another for girls. In any case, Sunday School, Society, and Club are thought of as different parts of the one Church School, and it is desirable that all the Intermediate boys and girls in the church, be they few or many, share in all phases of the program of the Pioneer Section.

THE SIZE OF THE CLUB

A Club membership of about twenty-four may be regarded as ideal. Groups which must number more should certainly not exceed thirty or thirty-two. To have fewer than twenty-four members will not affect the work detrimentally; in fact, the smaller the number, the more personal may be the contact between leader and Pioneer.

In an Intermediate Section of one hundred, for example, this week-day Club activity might be carried on by classes or groups of classes. Two classes, numbering twenty or twenty-five, might meet on Monday as a unit for Club activity; two other classes might meet as a separate Club unit on the same day or on another day.

DIVISIONS WITHIN THE CLUB

Instead of electing the usual officers—president, vice president, and so on—the Pioneer Club will divide into

small units which are to be called Dens, for the transaction of all business. If the Club numbers twenty-four, three Dens, each containing eight members, should be formed. This is an adaptation of the unit system used by other organizations for this age group. Dens may vary in size, but should not be smaller than five or larger than ten. Every Club, no matter what its size, should follow this plan of small Den divisions, which will function chiefly in caring for business matters.

NAMES WITHIN THE CLUB

PIONEERS—*All boys and girls of twelve, thirteen, and fourteen years of age in the church.*

PIONEER CLUB—*The name of this part of the Pioneer Program.*

DEN—*The unit division within the Club.*

PRINCEPS[1]—*(Plural, Principes.) The adult leader of the Club.*

MENTOR—*The adult who helps with a project.*

CONCILIUM—*(Plural, Concilia.) The council composed of the Den leaders and the Princeps.*

ELECTUS[2]—*(Plural, Electi.) Meaning: the one chosen. One who has become a preparatory member.*

FIDELIS[3]—*(Plural, Fideles.) Meaning: faithful. A Club member in good standing.*

PRÆSES—*The leader of a ceremony.*

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[1] Use English pronunciation for all Latin words.

[2] "Electus" is the name used by the members of the Early Church to refer to one chosen to be admitted to Church membership.

[3] "Fidelis" is the name used by the early Christians to designate one who had attained full membership in the Church and had come thus to be numbered among "the faithful." (See Chapter VI.)

The Dens

The division of the Club into Dens will be one of the first problems the leader, known as the Princeps, has to face. Alternative methods of dividing the Club suggest themselves. An even, quick division can be effected by lot, and this is perhaps the fairest method. The Princeps may feel, however, that certain cliques which exist among the Pioneers should either be permitted to work together, or be kept from working together, and he may therefore arbitrarily divide the group by a not too obvious method. Again it may be possible to permit each Pioneer to choose his own Den, though this has obvious dangers and should not be done unless the Princeps knows the group well and can be fairly sure that its members will group themselves wisely.

The Dens should be of equal size. For sufficient reason, however, a boy might belong to one Den instead of another, even though such procedure should unbalance the Den divisions.

In all ways the Princeps should feel that this Club program is conceived for the Pioneers and is entirely adjustable to them. The purpose should never be to fit the Pioneers into a set program but to fit the program to the Pioneers.

The Den Leaders

Each Den has a Pioneer leader who is elected by the Den group. This election should take place only after the Princeps has explained the position, responsibilities, and requirements of a Den leader (see "The Duties of Concilium Members," page 13), and after each Den has had sufficient playtime for the members of the group to become acquainted with each other.

These leaders should be chosen by the Pioneers them-

selves, with no interference or guidance on the part of the adults. Only in extreme cases should the adults in any way try to dictate the choice of a Den leader.

If the Princeps is inspired with the eagerness to develop self-expression and to give splendid opportunity for self-development through actual experience, he will endeavor in every way to share his wisdom but to leave all final matters and real direction in the hands of guided, companioned youth. So he will not affect the choice of Den leaders, even though the choice be poor, if he feels that there is opportunity for all the members of that group to learn from the experience.

THE CONCILIUM

The Concilium is composed of the Den leaders and the Princeps. It forms the business machinery of the Club, meeting at each Club session to transact the business(see the paragraph on page 14 regarding the time of the Concilium meetings).

To the Concilium the Princeps takes all announcements, all business, all plans. There they are discussed and then reported to the Dens themselves by the Den leaders. Further discussion takes place in the Den meetings and new business is in turn taken back to the Concilium.

No votes are taken from the entire group; no announcements are made before the group as a whole. All is done in the meeting of the Concilium, which occurs at some time during every regular meeting of the group except when specially called. (See sample meetings, pages 44-47.)

The Value of the Concilium

In using this Concilium plan, note particularly that its advantage is the opportunity afforded the Princeps of

obtaining from the group expressions of individual differences and desires as well as of general group decisions. More than that, however, this plan of Dens, with their leaders, and a Concilium assures every individual in the organization a chance for self-expression and development, gives no one Pioneer an overprominent position, and avoids a great deal that is often autocratic and domineering in the president-secretary-treasurer type of organization.

This Concilium is the Princeps' most valuable asset in handling his Club. It is a means of giving individuals opportunity for initiative and responsibility, and a means whereby the adult can detect how all are reacting to the Club activities. The Den leaders will come to be relied upon as valuable assistants. Their faithfulness and carefulness, as well as their initiative, will in every way relieve and aid the Princeps.

The Duties of Concilium Members (Den Leaders)

These boy-chosen leaders are responsible for all records and reports of their Dens. Theirs is the responsibility of initiative in the Concilium meeting where reactions to matters brought before the Concilium are concerned; theirs is the responsibility of carefully noting all matters which are to be reported from the Concilium to the Den meetings and of accurately reporting in the Concilium meeting all reactions, suggestions, desires, and decisions of the Dens.

Hence the Den leader should possess initiative and general ability; he should have ambition and command respect; he should so conduct each Den meeting that it will result in attention to business, respect for his leadership, and vital interest in the matters discussed.

Each member of the Concilium must have a serviceable record book for:

1. All information received in the Concilium meeting intended for his Den.
2. All information received in his Den meeting to be reported in the Concilium meeting.
3. All records of his Den, which might be classified as follows:
   a. Attendance.
   b. Project work. (The Den leader might keep a page for each boy in his group, for a short monthly report of the boy's project achievement or advance.)
   c. Standing of each member. (A record of each boy's activity in other departments of the church during the month; whether or not he is a Church member; whether he has been baptized; if so, when; and his participation in other activities of the Pioneer Section. Through the Concilium, the boys will perhaps decide to take this reckoning but twice a year.)
   d. Any financial records which may be necessary. (Dues for a party, expenses for a project, and so forth.)

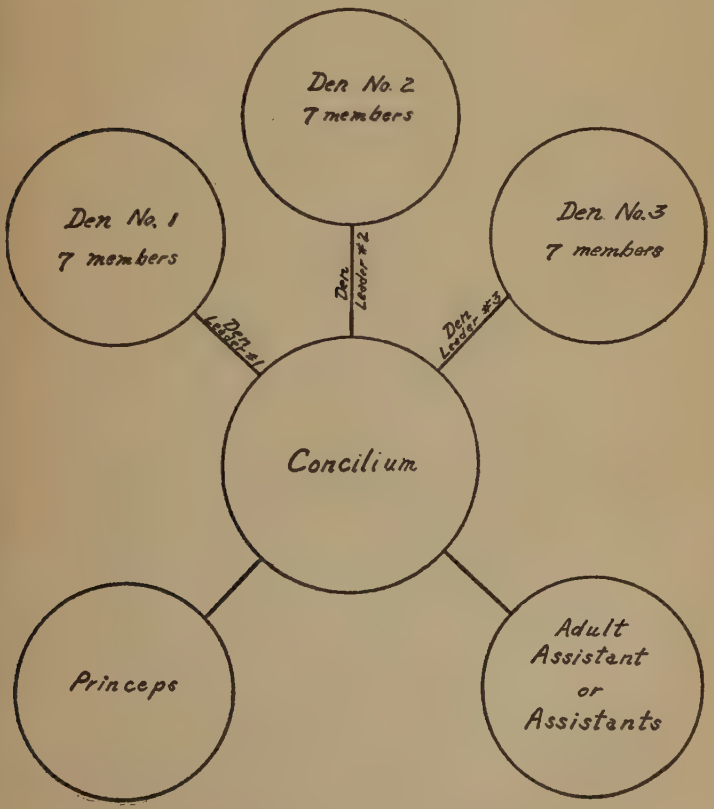
When the Concilium Meets

The Concilium must of course convene before Den meetings are held. If the Concilium meets during the first part of the Club meeting, the Dens will meet later on in the day's program; if the Concilium meets at some extra time during the next week, the Dens may meet during the first part of the following meeting, the Concilium perhaps convening at the close of that same meeting, and so on. Whatever plan is most convenient and possible for each particular meeting should be followed.

It is necessary to plan some place in the program of each meeting for a situation which will relieve the Princeps of any immediate demand upon his attention and at the same time will keep the group actively busy, that there may be sufficient time for the Concilium meeting. (See sample meetings, pages 44-47.)

Organization of the Concilium

The Concilium should need no organizing. The Princeps will take an initiative somewhat comparable to the leader of a discussion group. He will, of course, have many things to present to the boys continually through the Concilium and his greatest opportunity to know the boys and their reactions, desires, and endeavors may come through the listening he will do in the Concilium meetings, the questions he will ask, and the reports he will hear.



MEMBERSHIP IN THE CLUB

Eligibility. A member of any Pioneer group in the Church is eligible for membership in the Club.

Preparatory Membership. All candidates for membership in the Club enter a preparatory group. This group is composed of the Electi, "those chosen." Each Electus will spend not less than one month in preparation for induction into full membership.

Full Membership. After his period of preparation, the Electus Pioneer may become the Fidelis Pioneer. The initiation ceremony provides for this step.

THE DUTIES AND PRIVILEGES OF THE ELECTUS PIONEER

His Statement of Purpose

I seek to prepare for membership as a Fidelis Pioneer.
I will be faithful in my attendance at the regular Club meetings.
I will do the work required of an Electus.

What Is Required of the Electus

What He Must Know:

The purpose of the Club (see page 18).
The story of the early Christians (see page 87).
What is expected of a Fidelis (see page 17).

An Electus must learn the Scripture passages, Luke 2: 52 and Isa. 6: 8; also one stanza and the tune of each of the following hymns: "O Master, Let Me Walk with Thee"; "The Church's One Foundation"; "O Jesus, I Have Promised"; "Immortal Love, Forever Full" (last stanza); "Just as I Am, Thine Own to Be."

What He Must Do:

Decide on his purpose (see following paragraphs).
Make his Pioneer badge (see Chapter VII).

Privileges of the Electus

Electi may attend Club meetings and participate in all the activities of their respective Dens except the formal Den meetings, when they will be cared for by the Princeps and any of the Fideles whom he calls upon to assist him. Electi may not attend the initiation ceremony for Fideles until they are ready to be initiated as Fideles Pioneers.

WHAT IS EXPECTED OF A FIDELIS

1. It is expected of a Fidelis that he will attend Sunday School and all other meetings of Pioneers in the church and in every way do his full part as an active Pioneer.

2. It is expected that every Fidelis will consider carefully the matter of joining the Church. Every boy will, therefore, seek to know more about the Church, to understand better the meaning of membership, and to take this significant life step as soon as he is ready for it.

3. A Fidelis must know the purpose of the Pioneer Club. (See page 18.)

4. Each Fidelis must have a purpose of his own.

THE PIONEER'S PURPOSE

This fourth qualification of Fideles Pioneers is the basis on which the Club program is built. Every boy seeking admission to the Pioneer Club accepts this as the reason for the Club's existence. Satisfaction and enjoyment in the life of the group are bound up with the individual's purpose to work, to endeavor, and to achieve, in relation to definite goals.

General:

Though the adult leader may think of the Club as one means of guiding the experiences of boys toward richer Christian living, and though adult thinking may

take account of educational principles, ways in which learning is made effective, and so on, it is nevertheless necessary to phrase the Pioneer purpose in terms which the Pioneer can make his own. In general terms, the Pioneer's purpose will be:

To play and work with the Saviour as my Master, Companion, and Guide.
To grow as my Master grew, "in wisdom and stature, and in favor with God and men."

Specific and Personal:

A specific, personal purpose will be determined by the boy before he is initiated as a Fidelis. For one boy it may be a determination to overcome a tendency to display bad temper; for another it may be a purpose to learn how to be a "real fellow," to be a friend, or always to be courteous; and for another, to learn to understand and appreciate the foreign boy whom he dislikes.

Deciding Upon a Purpose

A major aim of the Princeps will be to help the Pioneer to decide upon his purpose. A boy may make his choice as a result of a personal interview with the Princeps, a suggestion from the character-rating chart, which is included in the boys' book and will be discussed in the following chapter, a talk with his parents, or any other method the Princeps may find effective. It will be the Princeps' endeavor, in all contacts with a Pioneer, to affect the boy's thinking about his own character, personal traits, and problems. As his friendship with each boy grows more intimate, and as he learns of each boy's home and school environment and problems, the Princeps will be increasingly successful in this very important phase of his leadership.

Accomplishing a Purpose

The type of purpose will determine the length of time spent upon it. Should an aim require some months for its accomplishment, a minor purpose (such as "keeping my hair combed," or, "keeping my shoes shined") might accompany it. No purpose should seem too big ever to achieve, or become "too much of a good thing to bother with"! The boy's present abilities should be considered when his purpose is chosen so as to assure success and the satisfaction which accompanies success.

Progress toward the achievement of his purpose will come through the boy's participation in some individual or group project. His purpose will, to a large extent, determine his choice of a project. Though the direct relationship between purpose and project will not always be clear, the Pioneer should understand that as long as he retains his membership he must be "doing," he must be working on projects, he must be achieving.

Just as it is understood that the boy seeks membership in this Club because he is resolved to achieve, it is also understood that if such purpose is not made manifest by real endeavor he no longer wishes to be considered a member and can no longer claim the right of membership. It is suggested that each Concilium decide on the procedure to be followed in individual cases.

THE PURPOSE AND THE PROJECT

Once a purpose is decided upon, the project chosen by the boy should tend to help him to succeed in his effort. Many things may be done by the boy, however, which may have no vital connection with his purpose. For, while the Club's purpose is definite and serious enough, the actual Club procedure is after all a happy combination of work and play. To direct attention too seriously

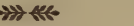
or too persistently to one serious purpose, would be as unwise as it would be unhappy.

If, therefore, the Pioneer wishes to undertake a project which has little or no connection with his purpose, rejoice in his interest, encourage him, and by suggestions and help draw from this activity the outcomes in habit and attitude which it will naturally yield. For any wholesome project chosen on the boy's own initiative, whether it seems to lead directly to the solution of a problem or not, will bring with it sufficient profit in coöperation, persistence, precision, efficiency, appreciation, or pure joy to warrant its inclusion in his program.

III. THE CLUB PROGRAM

CHAPTER III

THE CLUB PROGRAM



THE BASIS OF THE CLUB PROGRAM

The fundamental basis of Pioneer Club membership is the individual's purpose to achieve. The Princeps' purpose is to lead the Pioneers into more abundant Christian living. The Club program is, therefore, based upon the idea that individuals and groups will be continually carrying forward certain projects interesting in themselves and involving the exercise and development of the various traits of Christian character.

The laws of learning are observed by the provision that the projects chosen be those which arouse the boys' interest or meet a need which they themselves feel. A further assurance that the desired traits of character will be *learned* is found in the satisfaction of the boy in successfully completing a project and in the recognition he receives in reporting it to the entire Club.

The projects presented in this handbook are intended to be only starting points. Principes and Pioneers will develop many original projects far better suited to their own needs and interests.

METHODS OF PROCEDURE

First Steps with a New Member

The Character-Rating Chart: It is the Princeps' first intent to study with the new applicant his character traits, tendencies, and problems, and to lead him into a purposeful consideration of his character development. The character-rating chart for boys of junior-high-school age, which appears in the "Book of

Discovery for Pioneer Boys in the Christian Quest," will provide a good approach to many life problems of the boys. A reading of this chart will enable the Princeps more clearly to see its purpose and to realize its possibilities. In rating himself with the chart, the Pioneer should have the aid of a sympathetic adult. Opportunity is thus offered the Princeps to have a very personal interview with each member of the Club, to discover the traits and trends of his character, and thus more intelligently to direct the emphasis of his Club activity. (See first and second meeting plans, pages 38-41.)

Although this first conference with the new member will result in premature judgment, yet the interview will be a beginning, and should create a valuable basis of friendliness, understanding, and sympathy between Princeps and Pioneer. The Princeps will have an opportunity to observe the boy, discovering what seem to be some of his outstanding problems and what the boy himself actually regards as some of his outstanding problems. (There is often a difference between the boy's needs and his perception of his needs.)

The character-rating chart may be used a second time at the discretion of the Princeps and the boy, perhaps after six months or a year of work in the Club. Let the chart be used to rekindle ambition.

Choosing a Project: Since it is understood that each member enters the Club to accomplish something, to "do," immediately following the first self-rating with the character chart the boy will select some one problem on which he purposes to work. And from this problem he will be guided to select a project which will begin his Club activity. His problem may be the control of temper; it may be laziness in the home; or it may be his lack of service to

his local church. Whatever the problem, some project will be suggested by it or will be found closely related to it.

Be sure that the project is discussed sufficiently in advance of the Pioneer's beginning it to provide for necessary preparation. Careful anticipation should precede each project, both by the one working on it and by the adult helping with it, so that when the Pioneer is ready to begin working all the necessary supplies or tools will be on hand.

The Club program will proceed from project to project of individual interest and of group interest. It will be the Princeps' responsibility to endeavor to keep alive within each member the intent, even the keen desire, to achieve, so that as the boy lives through his two or three years in the Club he will grow in character, in Christian thinking, and in loyalty to the Church.

Creating Interest in Projects: Motivating projects will be the Princeps' chief concern. The Pioneers' interest in projects must be aroused. Several plans are suggested:

1. Invite some one who is eager to act as Mentor (see "Names Within the Club," page 10) to appear at a Club meeting and endeavor to develop enthusiasm for the project he will supervise.

2. In the light of your knowledge of a boy, talk to him about various projects which you feel will interest him, and then give him a chance to choose.

3. Talk to a group which may—and should—be interested in one or two projects, meeting its members before, after, or even during the meeting when the others in the Club are busy.

4. Present samples of interesting handwork pertaining to some project.

5. Tell stories featuring deeds which can be done through projects.

6. Use the findings (see page 28) of others to emphasize the interesting points in various projects.

7. Start a project of your own, to all intents for your own pleasure and interest. This is often a particularly good way to gain the attention and interest of the Pioneers.

8. Take full advantage of the motivating value of the character-rating chart. The Pioneer's desire to work in certain ways in order to improve his rating will create interest in many projects which the items in the chart will readily suggest.

9. The reporting of findings is the most vital part of the program, since it is this reporting which is the strongest motive for doing projects. (See "Why Findings Should Be Reported," page 28.)

Adult Help with the Projects

Almost all the projects presented require adult guidance. No one Princeps is expected, nor should he try, to guide the work on all the projects attempted.

In view of this need for adult guidance in the project work, it becomes the responsibility of the Princeps, instead of trying to help with all projects, to find interested, sympathetic men and women of the church who will assist.

There are projects on art. Perhaps the Princeps knows nothing of art. But he knows where to find some one who does know about art, some one who will be guided by him in procedure with the project and who will be willing to give two or even five afternoons a month in helping the interested boy or boys. There may not be an artist in the church, but there will surely be some one who has artistic interest and appreciation.

There are projects in good citizenship, some of which may be greatly enriched for the boys by the help of a young lawyer in the church. A hike may be planned and a nature lover, sufficiently well informed on the local surroundings in trees, birds, and flowers, may be invited to work with the project group. Certain projects in recreation may be guided by the help of the playground director. In asking the aid of these busy men and women, the

Princeps should be careful to arrange the project procedure so that only the necessary amount of time is asked of those assisting. Any time beyond that should be proffered on the guest's own initiative.

Adult Companionship: Coupled with the need of each Princeps for help from adults in the various lines of activity and interest of his Club members is the need of each boy for experience in companionship and sharing with Christian men and women.

By working together, building together, achieving together, and playing together, adult and youth will receive inspiration and achieve a feeling of respect and admiration for each other which, it is believed, can be obtained in no other way.

The Church has preached to its young people, has directed their study, has once a week spared time for them, but it is just beginning to recognize the value of playing with them. The Church becomes a far more significant factor in the life of its young people when it plays with them than it can ever become by merely letting them play. By working and building with young people rather than for them, it is proceeding in the direction of real Christian character and true Christian loyalty.

The Church here attempts to present a Club program which will bring adults and young people together in continual, vital, sincere, and humble sharing of life, with all that life involves of building, of dreaming, of problem-solving, of working, and of playing.

In this plan it is the duty and the privilege of the Princeps to inspire adults with this vision and to provide the contacts that will lead to the fruitful companionship in which Christian education places such high hopes.

Use of Adults in the Church: Since we seek to give to young people the companionship and the inspiration of

Christian men and women, respect for Church membership, and a strengthening of Christian ideals, adult helpers in the Club should be chosen from among professing Christians and Church members. By keeping in mind the principle that respect is one of the bases of friendship and companionship, the Princeps can usually find within the church group competent adults, known and respected by the boys, who will measure up to any standard of personality or ability that may be set by non-Church members with whom the young people are acquainted.

Reports of Projects

After a project has been completed, a personal or group record of the thing accomplished should be reported to the Club. The term "findings" will be used to designate whatever is reported at the conclusion of a project.

Why Findings Should Be Reported: A report of findings will be a logical and satisfying ending of the work done by an individual or by a group. The project having been undertaken voluntarily and with a definite purpose, the preparation of a report will involve evaluation of success in achieving the initial purpose. Satisfaction with work well done and dissatisfaction with factors involving failure, poor judgment, or lack of foresight or of coöperation, will insure valuable learnings. Recognition by the entire group of what has been accomplished will add to the satisfaction of doing. Reports of this sort will make possible a conscious sharing of values. The process of sharing will increase the learning value of the whole project by enriching the experience, not only of the participants but also of the other Pioneers. Furthermore, goals purposed, achieved, evaluated, and shared will more easily become starting points for new activity. Reporting work done will further enrich experience by giving

poise, self-assurance, and experience in self-expression.

When Findings Should Be Reported: The Concilium will keep in such close contact with its Dens, and its records of each boy's activity will be kept so carefully, that it will know what individuals and groups are nearing the end of their projects. It will then be the responsibility of the Concilium to call for project findings.

When the Concilium, after consulting the Den members, decides they are ready, findings should be requested. They should be given during the meeting at a specified place in the program planned for that day: immediately after the opening ceremony or game, before the main activity of the day, around the closing camp fire, or in the torchlight's glow. If many findings should be requested for a particular day, the main part of the meeting would consist of findings reports. Findings may be reported not only when called for in this way by the Concilium but also when individual boys or groups of boys request the privilege of telling what they are doing.

There may be some reason for reporting findings when the project is half completed, as in a case when it is desired to exhibit the pictures of tree leaves before sending them to a group in a foreign country in order that the Club as a whole may anticipate the conclusion of the project.

Such a project as the Club Family Tree (see page 142) might be explained at the very beginning, that all may know what is being done and may take a personal interest in its conclusion.

Though most projects will be reported immediately upon their conclusion, it should be understood that, if the Club members prefer, findings may be saved and presented in numbers at a special findings meeting. This plan may be preferable to that of having one or two reports at al-

most every meeting. Such a matter should be determined by the size of the group and by the rapidity with which projects are completed. It will not be wise to interrupt too often the time for activity in the Club meeting. The Club itself, through its Concilium, will decide upon the best time and wisest frequency for findings reports.

Reports of findings should be made to the parents as often as such an event can be planned. Only the more interesting projects, however, should be chosen for such a meeting. Certain boys who need to be noticed by their parents, or whose parents need to notice them, may be asked to report on these occasions.

At such meetings it may be possible to tell many things about the Pioneers in the church which parents should know and be able to sympathize with. A much closer companionship between the Pioneers and the adults of the church and between the Pioneers and their parents should be effected by means of such plans.

What Should Be Reported: Only the most essential points concerning the project should be reported. The report of a handcraft project, for example, might include a description of what was made, or it might be merely an exhibition of the article or a statement regarding its peculiar usefulness. In other words, the reason for the project's having been suggested in the first place should appear in the findings. If service was the motive, the report should show how actual service was rendered. The most interesting part of the project should be emphasized. If the project was the making of small tables for the Beginners Department, then careful choice of the color of paint or the joyful response of the children on their first sight of the new tables might have been the most interesting factor.

Definite objects produced, such as record sheets, hand-

work, a written poem, should always be exhibited.

Questioning during a report should be encouraged if it will lead to clearer information and will create enthusiasm on the part of the listeners to try the projects themselves.

Note: Each boy or group of boys should report findings in the ways that most appeal to them. When boys are wise, however, they ask for advice and suggestions, and the findings reporter should ask advice and suggestions of the adult with whom he worked on the project.

How Findings Should Be Reported: All reports, except in special cases, should be very short and no findings should be reported unless the report has been so carefully prepared as to interest the group whose time is being taken for the telling and from whom the Pioneer wants to get a feeling of interest in the project or in the findings themselves. These findings should prove wells of surprise, delight, wonder, and inspiration to the entire Club membership.

The method of reporting will depend upon the type of project, but some points should be observed in the making of all reports:

1. Be brief, using as little time as possible.
2. Use objects rather than words where possible (a sketch of the thing done, a sample, the thing itself).
3. Talk informally instead of reading a formal report.
4. One aim is to interest others in what has been done, and so the report must be interesting.

How to Make a Report Interesting: The following list of suggestions may help each member to find a way to make his particular findings interesting:

1. Dramatization. A boy who has been enlarging his reading interests could dramatize the title of the book he has read or a part of the story. He might do this alone or he might call for help from other boys who know the

story. Five or seven minutes should be enough for this type of report.

Group dramatization of findings will hold especial interest. Four or five boys who have been experimenting in being better neighbors could easily develop a very interesting one-act play to illustrate their conversations, their deeds of neighborliness, the response of neighbors, and so forth.

Many of the reports will lend themselves to dramatization, but such presentation should always be short and interesting.

2. Guessing games. In some cases there might be a combination of pantomiming and guessing.

A silent puzzle. If a boy has been doing an interesting piece of handwork at home, he may provide himself with cardboard parts of the object he has made, and, after putting a few of these together, ask the group to guess what he has made.

A spoken puzzle. A report which concerns a personal budget might be worded thus: "It is about something that is hard and scarce. Some of it looks like the Indians. It rattles if you have more than one. Few people know the best way to use it. Guess what it is." The boy's budget record should then be posted so that each member may see the account. If he has done anything unusual in the work on his project, this should be mentioned.

3. Just a report. The items of a spoken report should be carefully arranged in their proper order, and the report should include only the necessary points. Only findings which are of such outstanding interest as to hold the attention of the boys should be so simply reported.

4. A story report. A boy or a group of boys may report a project in story form. Some of the boys may have sent a box of gifts to boys in Japan or India. They

might work up a story in three parts and decide to have three of their number tell this story, each telling one section of it.

Such a story might run something like this: "About eight thousand miles away from P———— there are three boys whose names are ———— and ———— and ————. They are just our age. They live near a big mountain. This mountain has snow on its top all the year round. But it has a big hole at the top and a lot of boiling hot stone is in the bottom of that hole. Sometimes the gases forming under this hot stone explode and push the boiling lava out over the edge of the hole so that it flows down the side of the mountain. When ———— and ———— and ———— see this happening they know that their homes will be destroyed and they have to run away from that part of the country."

The story might continue with a second section telling of a Japanese schoolboy game and including something about the school work.

A third section might tell how ———— and ———— and ———— were surprised one day to get in the mail a big package bearing one of Uncle Sam's stamps. Their wonderment and joy at what they found when they opened the package might be described.

A fourth boy might tell just what the group had made and how they had discovered what Japanese boys would like to have.

5. The torchlight circle. When the report of some vital experience of a boy or group of boys, touching matters of deep concern and personal interest, can give profit to the entire Club, a quiet atmosphere and deep consciousness of fellowship can be induced by the forming of a torchlight circle. The boys simply gather around the Christ Symbol, each holding his Pioneer torch, supported

on a staff behind him. Thus a circle of torches and a circle of boys are formed around the sacred symbol of the Pioneers and the quiet telling of a serious experience will bear fruit.

If the room has an open fireplace, the Christ Symbol (see Chapter VII) may be placed above it and the boys may form a semicircle. Some songs and a favorite hymn or two may begin the torchlight hour.

If the character of the report warrants, attention should also be given to the events immediately following the report. There may be a few moments of silence, or a softly played hymn, or a song softly hummed. Such a setting would befit the recounting of a boy's thoughts and purposes in joining the Church; or an intimate account of a missionary whom a boy might know; or the recital of an attempt to overcome certain habits of selfishness or a flashing temper.

6. The exhibit report. When the thing done can be exhibited on table or wall with the boy's name, no other mention of it should be necessary.

Group Findings: Group findings should, where possible, be reported through the method of dramatization or story-telling, so that the entire group may share in making the report. When this method is not so effective, however, the group may elect one to report for them.

Too Much Reporting: In an active Club findings reports may tend to come so frequently as to interfere with the Club's business. This danger should be avoided by providing special meetings.

If at any time the reports scheduled seem to take too much time for full enjoyment, if there should be so many that they continually interrupt the Club proceedings and work, plan a special day, perhaps a Saturday, when the Pioneers might meet for a short trip "out to the edge of

things," where a picnic atmosphere and fun might be combined with reporting. The day might include some reports, some games and short hikes, more reporting, "eats," a time of loafing in the shade while stories are told, more reporting, a run across country, final reports, and the trip home.

Club Record of Findings: Findings should be recorded in some simple manner by each Club. The record may be simply a large loose-leaf leather book, a large cardboard-backed book made of wrapping-paper leaves, or a scroll.

Any such record should be substantial so far as material and cover are concerned, carefully and artistically put together, briefly and well written, durable and attractive. All records should be carefully written, with good ink, and, in addition to listing the type of the project and giving a word or phrase telling of its findings, should also give the name of the boy or boys who chose it.

Two methods of recording projects are suggested:

1. Each boy might be given a page in the record book. His name should appear at the top of the page and his completed projects should be listed under his name.

2. A page might be used for a brief description of each project. The name of the boy, or the names of the boys, who did the work should be placed at the bottom of the page.

It is quite possible that some projects will be too personal to permit a findings report. In such a case the Princeps should sanction the omission of a report. A father-and-son project in companionship, for example, might wisely be left untold.

It might be satisfying to a one-time member, home from college on vacation, to be able to look into the Club scroll and discover a list of the projects he did some four or six years before.

Summary of Steps in the Club Procedure

1. Determination of the individual's purpose (see character-rating chart in "A Book of Discovery for Pioneer Boys in the Christian Quest").
2. Interest in and work on a project.
3. Report to the entire Club of what has been done on the project and how it has been accomplished.

Measurement of Progress

While the plan of this Club program distinctly avoids awards and comparative measurements, there may be some individuals in the Club who can proceed more clearly if they can in some way record their steps. The character-rating chart provides opportunity for a periodic check by each Pioneer on his own personal progress. This method of measuring progress is one of comparing the individual's present with his past achievements, and is a thoroughly wholesome procedure. Too much stress should not be placed upon the comparison of different individuals within the Club or upon the comparison of different groups with the Club. The character-rating chart provides a means whereby each boy may compare his present and past achievements.

If the boys so desire, other individual methods of checking on themselves might be discussed and then left to the discretion of the individual. Each boy should, in so far as possible, originate his own type of record. Some may wish to measure their accomplishment in terms of projects completed. Such methods as the following may prove suggestive:

1. Some boys may like the idea of having a belt which they may notch each time a project has been worthily completed. When a boy, in consultation with the Princeps, feels that his achievement merits a notch in his belt, the report of boy and Princeps will be considered by the Club as a whole and its approval secured before a notch is allowed.

2. Perhaps some boys will prefer to place red seals on the insides of their cap bands instead of using the notched belt.
3. If a boy prefers to have an achievement scale in his room at home, this may be a piece of inexpensive tapestry upon which small medals may be hung. The medals should be designed and made by the boy himself.

Whatever the scheme of measurement chosen by the boy, the procedure outlined in (1) above will be followed. No boy will grant himself an award for specific achievements without the knowledge and approval of the group.

Group achievement should be included in the individual's record of achievement, as the successes of the group are the result of the coöperative effort of individuals. Therefore, group achievement might be recorded by a gold seal placed on the belt or the cap band or by a special kind of medal.

Any plan adopted should be carried out in the home rather than in the Club. Although every addition made to the record must receive the sanction of the Club, still it is suggested that the actual record should be made and kept at home. *Every possible home emphasis should be made.* If measurement records are being kept, and home is the recognized place for such records, the interest in each boy's record will take his Club friends into his home. Furthermore, by not giving prominence to individual measurement in the Club meeting itself, overemphasis on the thought of measurement will be avoided.

THE CLUB MEETING

Getting Started

Few plans will be needed for the first meeting of a group interested in the forming of a Club. A few good games with which the boys are already familiar will help toward better acquaintance and unity of spirit. The

leader can then talk with the boys concerning their interests and desires. The discussion might include:

1. The things this group likes to do together.
2. The things liked best at school, at home, at church, and at play.
3. A consideration of the time schedule.
4. A consideration of the questions: Do we want a Club? Have we time for a Club? Are we willing to work in a Club?

Following Up the Introductory Meeting

Subsequent meetings will need careful planning for many reasons. First, it will be necessary to make very apparent the play element and the plans for doing interesting things. Second, the group will not be organized and so the Princeps will have no subleaders to assist him either in conceiving or in carrying out plans. Finally, the promise of many interesting and pleasant times to come will need to be very pronounced.

As will be seen from the plan set forth in this handbook, if the new group takes but four meetings to organize, a proportioning of the experiences somewhat according to the following listing of items will be necessary.

The plans which are suggested for the first four meetings are intended to reach a climax in the Charter Member Initiation, which will follow the fourth meeting and will complete the organization of the group as Pioneers.

First Meeting

Items: A general explanation of the ideals of the Pioneer Club program should be given, with special emphasis on the character-rating chart and on the many interesting things there are to do.

The group should immediately be introduced to the story of the early Christians. (See Chapter VI.)

The names "Electus" and "Fidelis" should be introduced and explained briefly.

A brief outline should be given of what it will be necessary to do in the meetings preceding the Charter Member Initiation.

The boys ought to start making their symbols and learning a bit about their meaning. (See Chapter VII.)

Note: A more detailed plan for the first meeting follows. It should be particularly noticed here as elsewhere, however, that the programs presented should not be followed step by step, but rather should prove merely suggestive to the Princeps who, especially at the beginning, is so responsible for the Club meeting procedure.

Detailed Plans:

1. A whistle is the first requisite! And a game! A game which the boys already know and which the Princeps is thoroughly familiar with and shows no hesitation in handling. (10 minutes.)

2. Beginning work on individual Christ Symbols (see page 99 and project number VI-2, page 144). (30 minutes.)

3. Work on making the Club Mensor and the large Christ Symbol should also be started (see chapter on "Insignia and Symbols").

4. Gather round the fireplace for a "sing," choosing light songs which the group already knows. (10 minutes.)

5. Now that the boys are seated in a semicircle, the Princeps might tell, in unstudied form, the general purpose and conception of the Club and then tell the story of the early Christians. The meaning of Electus and Fidelis might then be told, and the process of obtaining membership in the Club explained.

A brief test on one section of the character-rating chart will serve to show the boys how interesting it is to rate their own achievement. Discuss how a boy might improve

his rating. This is the Princeps' opportunity to show how much fun the boys can have in working on certain projects that will help them to improve their character score. Here, too, the idea of individual purpose can be introduced and the group may vote that its fundamental rule will be that each member talk over his character chart with the Princeps or another interested adult and decide upon a purpose of his own. (25 minutes.)

6. If it seems wise, a game might bring the meeting to a close. (10 minutes.)

7. A circle, with the singing of "Follow the Gleam" and the word "Vale"[1] (meaning "Farewell"), may be used to dismiss the group. (5 minutes.)

Second Meeting

Items: The organization system of Dens should be explained.

The boys should hear what is expected of an Electus and a Fidelis.

The functions and importance of Den leaders should be explained.

The group should be divided into Dens.

Work on individual Christ Symbols should be continued.

Memorization of one of the hymns an Electus must know should be begun in preparation for the Initiation Ceremony.

Note: Between the second and third meetings, all the members being new, the Princeps should arrange for a series of personal interviews with the Pioneers regarding the character-rating chart. In these interviews the attempt will be made to lead each Pioneer to discover a character trait or two on which he will begin his work as a Fidelis. If the group is new at Club work it might be well to introduce in addition a few of the simpler and more obvious projects even though they may not pertain to any of the traits decided upon.

[1] Pronounced Wä-la.

Detailed Plans:[2]

1. Game number one. (10 minutes.)

2. Gather the group in a semicircle and place copies of five early Christian symbols, as the Christ monogram, the ship, the keys, the anchor cross, and the treble cross on a table before them, arranging a light to glow on the symbols. Tell of the meaning of the symbols in their use by the Early Church. Speak again of the early Christian story, and lead the boys to talk of it; then tell them what is expected of Electi and Fideles.

3. Tell them of the Den plan of organization, the importance of Den leaders and their position in the Club. (25 minutes.)

4. Divide into Dens (see page 11). (10 minutes.)

5. Den meetings. (20 minutes.)

a. Print on the blackboard or give to each Den a typed copy of important things to remember in electing a leader. Give time to study these.

b. Give each Den a copy of one of the hymns that all must learn, and give time to begin working on it.

c. Continue work on Christ Symbols.

6. Relay game (see page 142). (15 minutes.)

7. Gather to practice the hymns which an Electus must know. (10 minutes.)

8. Close the meeting with the Pioneer Circle, which consists of the forming of a circle by the boys and their Princeps, with arms placed over each other's shoulders as they sing one verse of "I Would Be True."

Third Meeting

Items: Dens should work on Electus requirements.

Each Den should elect its Den leader.

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[2]The leader himself, perhaps with the aid of one or two Pioneers, should prepare replicas of five early Christian symbols, pictures of which are given in Chapter III.

There should be further preparation for the Initiation Ceremony.

There should be a ceremony for the recognition of Den leaders. (See page 122.)

Detailed Plans:

1. Divide into Dens immediately on arrival and give printed instructions of procedure in the Den meetings.
   a. Study the hymns for the Initiation Ceremony.
   b. Study the Initiation Ceremony.
   c. Elect Den leaders.
2. Keeping the elections secret for the next ten minutes, direct them all in the "symbol game" (see page 140).
3. Recognition ceremony for Den leaders (see page 122).
4. Dismissal with the Pioneer Circle. (See "Closing Ceremonies," Chapter VIII.)

Fourth Meeting

Items: Further study of the Initiation Ceremony.

Preparation of the symbols to be worn and of the torches to be carried in the ceremony (see Chapter VII).

Detailed Plans:

1. Plan to have an assistant interested in music teach a new song and sing some familiar songs with the group.
2. The Concilium will meet for the first time with the Princeps, who will have a very personal greeting and welcome for them and will assign them their first responsibility: the completion, in their Dens, of the ceremony to be carried out at the Charter Member Initiation.
3. Den Meetings. New leaders will take charge, prepare their first reports and records, and rehearse their Dens for the ceremony. The symbols to be worn at the initiation ceremony will be completed.

4. Rehearsal of the ceremony.

5. Singing of the new song learned earlier in the evening and the good-night word, "Vale," from the Princeps.

Fifth Meeting

Charter Member Initiation (see page 114).

Sixth Meeting

1. Fun game.
2. "Sing."
3. Having gathered the group in a semicircle, give time for the expression of opinion as to what the Club will do. Suggest a few projects. Note on the blackboard the approximate number of boys who show interest in each project described.
4. Suggest that projects be undertaken by individuals or groups interested in them and show how the Club may be doing several interesting things at the same time, some boys working in groups on projects and some working alone.
5. Revert to the character-rating discussion of the first meeting. Work through another section of the chart with the group. Show how certain kinds of projects will help boys to improve their rating.
6. Den meetings at which the leaders will list the project each boy chooses.
7. Game under assistant leader or other adult chosen for the occasion.
8. Concilium meeting during the game to make definite assignments of projects on basis of lists made by Den leaders.
9. Closing circle.

Note: At the second meeting following the Charter Member

Initiation the boys will gather according to project groups with the adult leaders who have volunteered to help with the projects decided upon at the previous meeting.

Sample Meetings

The following items should always be considered for use in a single meeting:

Some singing.
Some games.
Some worship or ceremony.
Some activity (projects).
Some business (through Den and Concilium meetings).

The meetings should last an hour and a half if possible. Advise your boys that in planning their program they make no two consecutive meetings similar in arrangement. That is, if you open this week with a ceremony, let the next week's ceremony come in the middle or at the close of the meeting. If at the beginning of one week's meeting you spend fifteen minutes in games and but a few in singing, in the next meeting reverse both the proportion of time and the place in the program.

Very careful attention should be placed in advance on every detail of each meeting's program. If there are four or six projects under way, all necessary arrangements must be made ahead of time. If adults are needed to help in any of the work, they should receive early notification.

Although the boys' share in determining the content and order of activity is an essential element in program-building, no Princeps will ever go to a meeting without a very detailed knowledge of the plans for the day. He will know, for example, who will teach the game, lead the new song, and so on. If certain boys are to have charge of games, of a ceremony, or of a stunt, these boys should be told of their responsibility by their Den leader at least two

weeks ahead of time, so that when their event is called for they will be ready.

The sample procedures which follow represent but single meetings, and are intended to guide the Princeps and the Concilium in building programs. These plans may never be exactly reproduced.

A Sample Meeting
Month of October

Opening Ceremony—Worked out by one of the Dens during the previous two weeks and conducted by one of the boys of that Den. (5 minutes.)

Game—Original game based on a nature project and taught by the boy who originated it. (10 minutes.)

Bible Verse Relay (see page 147)—Led by two boys who are doing a Bible project. (10 minutes.)

Concilium Meeting (during the games). (15 minutes.)

1. Reports of last Den meetings.
2. New business: Three projects, for the new member in the first Den and the two new members in the third Den.
3. Service suggested for the whole group for the month of November.
4. A special project: The service clubs of the community want the boys to help to advertise a community clean-up campaign to begin in two weeks. Den leaders are to find out who will serve.

Story-Reading—Short story read to entire group by a boy. This will be something in line with the Thanksgiving theme, which all will help to dramatize for the Sunday School worship service next month. (10 minutes.)

General Projects. (25 minutes.)

Five boys, making plans for an overnight trip for the Club, are meeting in a small adjoining room.

Eight boys are making plaster molds of the leaves of various trees.

Seven boys are working on a dramatization of the story of the first Thanksgiving, to be given for the Junior Department on the Sunday before Thanksgiving.

Three boys are in a corner with the Princeps planning a ceremony and worship service for the meeting shortly to be held with the girls wherein new members of both Clubs will be welcomed. (See page 120.)

DEN CORNERS. (10 minutes.)

Business from the Concilium is reported, records are taken, reports made on each boy's project work, and answers made to requests and questions from the Concilium meeting.

If the five boys working on the overnight hike have completed their plans they will report to their Dens and tell the Den leader what they intend to do next.

SING—The entire Club gathers round the fireplace, the fire is lighted, and as the flames begin to leap, favorite songs are sung. At the close of the evening the boys stand in a semicircle before the fire with arms over each other's shoulders and sing "Blest Be the Tie That Binds." (10 minutes.)

THE NEXT MEETING

GAMES—Vigorous type for exercise and fun, led by assistant or by one of the boys. (15 minutes.)

SONG. (5 minutes.)

CONCILIUM. (15 minutes.)

1. Reports from the last Den meetings. The Concilium decides who will help the men's service clubs to advertise the clean-up campaign.

2. Service project suggested by Den number two involving a real decision on the part of every member as to what he will share with others this month because of this Thanksgiving.

3. Decorations for meeting with girls considered. Den leaders to find boys who will be responsible for the decorations. Concilium suggests that they be so planned as to add to the

quieting effect in the room, and to the comfort, since it is to be a quiet meeting.

PROJECTS. (35 minutes.)

Three boys decide to invent some new games to teach to the Club. Two boys decide to work out a code of good citizenship. Nature project (eight boys) is continued. The seven boys working on dramatization will rehearse their play.

DEN MEETINGS. (20 minutes.)

Closing ceremony. Use either a special ceremony worked out by two boys in Den three, centering on the anticipation of Thanksgiving and the tasks of the Pioneers in their church at this time, or one of the customary closing ceremonies (see page 125).

Warning: Remember to plan for some place in the program of each meeting for a situation which will relieve you, as Princeps, of any immediate need for your presence, and at the same time will keep the group actively busy, so that you may have sufficient time for the Concilium meeting.

IV. PROGRAM AIDS

CHAPTER IV

PROGRAM AIDS

DISCUSSION

Group Thinking: A Way to Achievement

A significant factor in the Pioneer Club program is boy participation in "doing"— achieving individually and in the group. No longer does program-building proceed from leader to group. It proceeds rather from boys and leader thinking together, through individual and group activity in areas of felt need, to individual and group achievement resulting in a satisfying sense of worthy accomplishment and growth.

Boy responsibility practiced with satisfying results will lead to constructive learning. There is no boy responsibility, however, without boy participation in thinking and deciding what the group will do and what the boy as an individual will do to become a more worthy member of the group. Group discussion is one of the ways in which this participation is possible. For discussion is "group thinking"—not the leader handing down his thought to the group, but boys and leader together thinking through a problem to reach a conclusion which will lead to some definite action.

What a Discussion Is Not

A discussion is not a mere orgy of "talking to no point." The Princeps should constantly school himself and his group to think and talk to the point. Nor is a discussion an argument in which two or more groups tenaciously hold to their opinions and attempt to vindicate them.

It is rather a united search for truth in which the thoughts, opinions, and pet ideas of all are thrown into the pool, in order that a truer idea may be found from a clearer viewing of all sides of the question as seen by many.

At the end of every discussion the Princeps may well add a word of comment as to whether he thinks the discussion has brought forth any worth-while conclusions.

How Discussion May Be Used in the Club

The "Get Acquainted" Discussion: In his book, "Group Leaders and Boy Character," A. J. Gregg calls attention to this as one important form of discussion. He suggests that this type of discussion involves the ability to start boys talking of their experiences, their problems, their likes and dislikes, their attitudes, and their emotions in the various situations of daily life. The leader becomes, in a sense, the audience while the boys do the talking.

A few typical questions are offered merely as suggestions:

1. What do the boys you know do in their spare time?
2. What do the boys you know do with their money?
3. Do you know any boys who call Chinese "Chinks" or Italians "Dagos"?
4. What is the difference between a "house" and a "home"?
5. What school subjects are interesting to most boys, and why?
6. What do the boys you know think about Sunday School? Church? joining Church?
7. What do the boys you know do on Sunday?
8. What do boys do in school outside of class time?
9. What do the boys you know want most in life?

The above questions are not only good for starting discussions but will probably lead into many valu-

able and fruitful projects for individuals and groups.

Program-Building Discussions: In a sense every discussion becomes a program-building discussion, and therefore the comments of Pioneers on various questions should be thoroughly reviewed in Pioneer staff meetings (see discussion concerning staff in Chapter I).

Organization Discussions: The choice of purpose and the framing of the organization of the group should likewise result from group thinking.

Discussions Incident to the Development of Projects: The ongoing program of the Club, which is the "doing" of various constructive things by individuals and by groups within the Club, will continually generate small, informal discussions relating to the accomplishment of certain projects.

1. Sometimes these discussions will involve only three boys who happen to be working together on a project. They may or may not wish to call in the Princeps.
2. There will be Den discussions involving business matters. The reports of Den leaders to the Concilium will lead to
3. Concilium discussions.
4. Findings on various projects will lead to discussions by the entire Club.

How to Lead a Discussion

It should be recognized that a discussion is "group thinking," and that group thinking follows the same general course as individual thinking. A person thinks when he collides with a mental obstacle. The presence of a problem makes thinking necessary. The five steps in a complete act of thought, as outlined by Professor Dewey, are helpful in indicating steps in a discussion:

1. A felt difficulty.

2. Clear definition of the difficulty.
3. Suggested solutions.
4. Testing by fact and opinion.
5. Choosing the solution best fitting the facts.

A discussion begins with a problem and passes through the stages of clearly defining the problem as related to the group, suggesting various solutions, examining, appraising, judging these suggested solutions, choosing the best, and finally deciding on a course of action which shall be followed as a result of the decision.

WORSHIP

There is no substitute for worship in the culture of the Christian life. Acquiring information about God is important and indispensable; but experiencing God is even more vitally important.

Worship aims to lead the individual into a conscious fellowship with God and to enable him to share his experience with others. The individual needs to learn ways of realizing and sustaining this experience of God. To learn one must experience. Training in worship is therefore a necessity for Intermediates.

There are certain materials and methods of worship which social practice has made habitual and through the use of which men easily and naturally place themselves in an attitude receptive to the influence of the Spirit of God. "Every young Christian should acquire the ability and master the technique by which he can readily and successfully commune spiritually with fellow men and with God. He needs to learn how to choose and sing hymns with feeling and intelligence, to pray silently and audibly, to use Scripture with understanding, to respond to suggestions of leaders, if he is to have a fruitful experience of

worship and to take an active part whenever opportunities are presented."[1]

It is a chief function of the Church School in all its phases to develop in youth the habit of worship and the growing disposition to engage in devotional activity. In all parts of the Church School, in the Sunday School, Society, and Club sessions, worship should have a place, and all these worship experiences of boys and girls should in turn enrich their appreciation and encourage their use of the worship opportunity provided by the regular church service.

Intermediates, entering as they are a period of relative chaos in physical and social life, are peculiarly in need of the quieting, steadying influence of the God consciousness, and they are peculiarly open to the sweetening, strengthening influence of that consciousness because of their natural readiness to respond to the new life forces which they are experiencing for the first time.

Worship for the Pioneer becomes a great adventure. Fellowship in Pioneering for Intermediate boys and girls may reach its peak of richness as the members of the group seek and find together the comradeship of the Master Pioneer.

Personal Devotions

Group worship will build and feed back into personal devotional experience. In all ways the leader should encourage individuals to seek God alone, in their own way, and for their own purposes. Prayer as a means of fellowship with God, and as a means of learning the will of God, may often be discussed in personal conferences and in group meetings. Occasionally on a hike the group may pause for a time to talk or to read a story. Quite naturally

[1]McKibben, "Intermediate Method in the Church School," pages 160, 161. Abingdon Press, 1926.

the opportunity may thus be opened for the suggestion that all spend ten minutes alone. A start may be made by suggesting that each one spend the time recording the unusual or the especially beautiful things he sees, or in listing the characteristics he thinks he as a Pioneer should possess. At other times the few minutes spent alone, with other suggestions as to the use of the time, will be invaluable in cultivating the capacity for enjoying and appreciating solitude as a way to special fellowship with the Master.

Group Worship

The Pioneer group may find many occasions for worship. There may be a formal worship service in the departmental meeting in Sunday School. A short time of prayer during the class period may be found helpful. The entire group, meeting as a Society, may use various types of group worship. The Club should provide for the unusual types of worship experience.

Worship in the Club

It is hoped that the boys will give worship a large place in Club life. Variety in worship-planning may be encouraged. Pupil initiative is to be sought. Spontaneous approach to God may come in the quiet discussion of a life problem, in the singing of a hymn, or in the reading of a prayer. Ceremony, drama, prepared worship services, or informal times of song and prayer may be the occasions of group worship in the Club. Hymns, prayers written or spontaneously spoken by the boys themselves, soft music, Scripture-reading and responses, dramatic picturization, silence and speech, meditation and expression—all may be used. An attitude of reverent expectation should characterize group worship at all times, as the members become aware that "God moves in a mysterious way" and may,

at times when it is least expected, stir the embers of the fire of fellowship into a glowing flame.

Special Suggestions

The Pioneer circle around the camp fire may become a rich experience of real worship. After a heart-to-heart talk around the glowing coals, as boys and Princeps have watched the rising moon shed its golden color across the surface of a lake, a peculiarly enriching fellowship may be attained by throwing arms over one another's shoulders and standing about the fire with heads bowed for a moment of silence.

In some groups a general "sing" may be ended by the soft playing of a few hymns. The room should be lighted only by the Pioneer torches or by the glowing coals in the fireplace. If the boys do not sing hymns readily, it is often helpful to read the words of such a hymn as "I Would Be True," and have all hum the melody. Then let the pianist play it again, very softly, as all bow in silent prayer.

On other occasions, when the group is sitting idly around a camp fire or grouped in the clubroom on a rainy afternoon, the worship experience may come through a story or a poem. Though oftentimes they do not realize it, Intermediate-age boys are quite capable of enjoying and appreciating poetry. If the Princeps will preface his reading with the frank statement that poetry is often hard to understand, that he does not understand all of it himself but enjoys the music of the words, that they may not like it at first but may come to appreciate it, the boys' reticence will be overcome and they will listen intently to poetry of all kinds. Ballads and legends have a special fascination. As the poetry-reading proceeds, selections may be read which will lead to a real worship experience.

Worship in the Out of Doors

Are you near a lake? Can you hike to a hillside overlooking the water? Then have an evening worship service in that outdoor temple as the setting sun sheds its glory over the water. Carefully prepared worship services may be very effective in any outdoor setting. Help may be obtained from "Services for the Open," by Mattoon and Bragdon. Small committees of Pioneers can originate very helpful and impressive services.

Participation by the Pioneers themselves in the call to worship, the responsive readings, the Scripture, the prayer, and the musical elements of the program should always be sought for.

The order of service should be varied. All parts should be brief. Certain hymns and Scripture passages are especially appropriate for this type of service. Appropriate stories may be found in abundance. Talks should be brief, direct, and personal, challenging Pioneers in matters of personal Christian living. Princeps and group should be sensitive to the surroundings and their heavenly message.

On occasions of this sort there may be special readings of outdoor psalms and other portions of the Bible. Relate the reading to the place and to the surroundings.

The Creation story of Genesis is best appreciated in a natural setting. The mysteries of life reveal themselves most clearly "in the midst of such vital, growing, fruit-bearing things as are on every hand." Intimate talks with boys concerning reproduction, birth, and growth are made natural and easy here. With life springing into being all about, with the home life and reproductive functioning of animals and plants as nature's object lessons, the Princeps has an opportunity for intimate conversation about life's

mysteries seldom equaled in the usual setting of the home or of the church.

The special impressions received in the camp-fire service, or in other meetings of an unusual type, may be for the boys the most lasting impressions. Outdoor communion services, or services of recognition for those who have achieved membership in the Church, may become indeed spiritual landmarks in many lives.

A Suggestion for an Outdoor Service

Violin Music (played by a hidden violinist).
Call to Worship: Reading of a Scripture call to worship while the violin plays. (Some arrangement such as the following may be read by the Pioneers as a responsive call to worship. Two Pioneers may stand, one on either side of the group, toward the front, for this reading.)

1. "I was glad when they said unto me,
   Let us go unto the house of Jehovah."
2. "I will lift up mine eyes unto the mountains:
   From whence shall my help come?"

1. "My help cometh from Jehovah,
   Who made heaven and earth."
2. "Jehovah will keep thee from all evil."

1. "Teach me, O Jehovah, the way of thy statutes;
   And I shall keep it unto the end."
2. "Create in me a clean heart, O God;
   And renew a right spirit within me."

1. "O Lord, open thou my lips;
   And my mouth shall show forth thy praise."
2. "Take my life, and let it be
   Consecrated, Lord, to thee."

1. "Take my moments and my days;
   Let them flow in ceaseless praise."

2. "I would be true, for there are those who trust me."
1. "I would be pure, for there are those who care."
2. "I would be strong, for there is much to suffer."
1. "I would be brave, for there is much to dare."
2. "I would look up, and laugh, and love, and lift."

HYMN: Singing of a familiar hymn. (One stanza may be sung by a hidden singer, and the other stanzas by the group in response.)

RESPONSIVE RECITATION: The Twenty-third Psalm.

THREE HYMNS: Sing two stanzas of each. (These should be carefully chosen with regard to their relation to the theme of the service and to each other.)

PRAYER: This should be directed by the Princeps, with a short, closing prayer by the Princeps and a response sung from a distance.

SOLO OR OTHER SPECIAL MUSIC.

TALK.

BENEDICTION.

SILENCE.

AMEN (sung from a distance).

SERVICE

Perhaps one key Bible passage which the boys will learn to love is the Great Command of the Master Pioneer who said, "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Through discussion and actual service activity the boys should be continually enlarging their ideal of "neighbor," and should come to see more clearly the Christian law of living, that he who would save his life must be willing to give it up continually in doing for others.

The projects in this handbook suggest numerous service activities. The group will think of many more.

Home, church, community, and the wide world are the field. Appreciation of the opportunities for making one's life count to the ends of the earth should be continually developing and will come only as the boys participate in actual service.

Through service activities rendered to people of other races at home and abroad as well as to underprivileged groups in our own country, Christian world friendship and brotherhood may be developed and the missionary enterprise more fully understood and appreciated. In developing missionary projects Club leaders should obtain help directly from the Mission Boards of the Church.

The local church will offer many opportunities of service and the community will prove a fruitful field. The initiative of the boys should be encouraged and plans for service should be made and carried out by them.

V. PROGRAM AIDS

(*Continued*)

CHAPTER V

PROGRAM AIDS

(*Continued*)

DRAMATICS IN THE CLUB

One of the most valuable activities to use with the Intermediate age is dramatics. Play-acting gives splendid opportunity for emphasizing character traits, ideals, or habits, and at the same time affords all manner of fun.

There are three main reasons for including dramatization in the Club program:

1. For the pleasure and happiness it gives.
2. For the lesson it teaches.
3. For its profit in poise and self-expression.

In considering Club dramatics, however, it should be recognized that they will not result in finished productions, save where some special event is planned. Dramatics should be used in the Club as games are used, with the same spontaneity and with the same element of sheer fun.

Various Forms of Dramatization

Pantomime: The portrayal of a poem or story in action only. There may be a hidden reader.

Tableau: An inspiring paragraph, phrase, or poem often lends itself to being pictured while it is read. This type of dramatization—posing, without action—may often be used in the midst of a ceremony.

Pageant: Groups marching across a stage, perhaps stopping for a little action while on the stage. The whole portrays a single theme, such as a procession of missionaries and their followers from many lands. This includes some pantomiming, probably some words and music.

Play: A form of dramatization in which memorized lines and action are used to tell a story. A play may be of any chosen length, original or not.

Skit: A short spoken drama. This differs from a play in that the latter is dramatization in written form, produced in from one to three or more acts, with plot development and conclusion. Original plays may be prepared by Club members, with lines to be learned and definite stage directions.

Clubs are advised against attempting full-length productions except where special events, or the service it is judged the Club might render, warrant their use.

How to Use Dramatics in the Club

While dramatics are always useful, satisfying, and profitable in the Club, some guiding principles should be recognized in the peculiar adaptation of drama to the Club and its purpose. These items, which will be listed below, will refer to drama as used for the purpose of play and general development in the weekly meetings of the Club rather than to drama as used in special events.

1. Keep productions short. In the light of the preparation and coaching required, a twenty-minute production will probably be long enough.

2. Aim to keep the production simple in its presentation. Strive for whole-hearted interest and participation, and creditable rather than perfect achievement. Drama in the Club must be kept pleasurable. Tiresome, fatiguing, and annoying rehearsals must be avoided. Our main interest is not drama but profit from some dramatic experience and from the story that is being produced. In other words, the main interest is in the doing and in the life which is being relived in the action, rather than in the production from the point of view of the audience.

3. Strive for beauty in everything done. The opportunity to create interest in color, line, order, voice, pronunciation, and so forth, should never be permitted to escape. Though perfection is not the aim, attention to the fine points in the production will profit those working on the play. Care should be taken, however, not to overemphasize details.

4. Careful plans should precede anything done before an audience unless it be spontaneous work. A certain amount of planning and practice must be given even to the production of a skit. The more frequently boys participate in spontaneous dramatizing, however, the more quickly they will adapt themselves to that form, and then, also, to anything that requires preparation.

5. See that all have a share in the year's dramatics and guard against allowing a few to spend too much time on this form of activity. Some will enjoy the drama especially. They should have more opportunity than those who do not seem to enjoy it, but they should also be encouraged in other fields so as not to overbalance their program.

The Club may use dramatics in various ways, as for example:

1. To present findings to the Club.
2. To report a book or a poem to the Club.
3. To elaborate a story that is being read.
4. To teach points in etiquette.
5. To picture vividly missionary stories and experiences.
6. To entertain guests.
7. To emphasize phases of daily life; for instance: white lies, cheating, courtesy, self-control, thrift.
8. To emphasize attitude and behavior in the home.
9. To illustrate various vocations.
10. To illustrate good-health rules.

Original Plays

Instead of using anything already published, the boys

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will find much more profit in writing their own plays or short pantomimes. Once the group starts on such a project, interest and ability in writing will probably be revealed in several of the members.

Original dramatizations may prove of tremendous value in the Club as they will make possible interesting presentations of many of the items that need to be reported to the group.

Spontaneous Dramatizing

A reader begins a story. As a character appears in the reading, a boy in the group steps forward on to the "pretend" stage and takes the part of the character. The second character is cast as soon as it appears, and so on. Then, in so far as possible, the cast acts what the reading tells.

Often such a dramatization involves extremely funny situations, characters being asked to do the impossible. However, the story can often be impressively dramatized in this fashion, and a real spirit and effect gained through the spontaneous reactions of those assuming the characters.

The more frequently spontaneous dramatizations are tried, the more adept the entire group will become in doing them and the more quickly all will enter into their spirit.

Costumes

Attention to the contents of the costume box is necessary for the highest enjoyment of dramatics. Instead of having a supply of finished costumes, correct outfits for Biblical tableaux or for informal pantomime, it is even more helpful to have short lengths of materials, pieces of costumes which can be ripped here and pinned there to

represent a turban or a robe, gunny sacking and bright-colored cloth, old curtains, old couch covers, and the like, to clothe a king or to create a magic horse! Material of this sort will also help in stage-setting.

In fact, so far as profit to the creative imagination of the boys is concerned, the more necessary it is to create a costume and an effect with a piece of cloth and some pins, the better. If there are proper period costumes for each dramatization, more than half the fun will be lost, also half the artistic effect and half the profit. The supply of scraps may continually grow at little or no cost. And as the "green box" grows, its mystery and its possibilities increase.

In dramatization of the type that Clubs will sponsor, costuming should be used simply for effect rather than for completeness. For example, if Sir Launfal and the beggar are to be costumed, or Pilate and his slave, a few pieces of brightly colored cloth, pinned on as a coat, or fastened to the shoulders as a cloak, may suffice for regal garments, while a length of gunny sacking makes a beggar! And it needs but a generous couch cover to make a Roman senator! If the spirit of the production is sincerely felt by the cast, the costuming, though very crude, will by its very simplicity add to the effect rather than detract. In fact, often the most impressive dramatizations, spontaneous or prepared, done by boys for boys, are dramatizations wherein one suggestion of costuming worn over camp clothes or school clothes serves to give the effect which very careful preparation and planning might spoil.

Obtaining Lists of Plays

New works on dramatics are continually being published. Any public-school teacher will be glad to keep the Club informed concerning such material and to pro-

vide lists of plays and suggestions for various occasions. Your Church Board of Christian Education will have lists on hand to send at your request. (See also the bibliography, page 154.)

MUSIC IN THE CLUB

The wise Princeps will not fail to use everything within his power to aid him in the Club program. There is nothing of more value for obtaining quiet and repose, a listening, sympathetic attitude, and a receptive mood than properly chosen musical selections.

How to Have Good Music

A Victrola: A discarded victrola may be found. Let your want be known to the women's class or to the missionary group. Records of the best artists and selections of the highest type are the only ones you will wish to use; such as melodic violin numbers, symphony records, good piano records, string quartet, orchestral, and vocal numbers. Some of the hymns used as solos would be effective in a worship service.

Guest Soloists: There are times when adults of the church who are singers, violinists, pianists, would eagerly respond to an opportunity to be with the boys and to help them in any of their programs. A hidden violinist, playing softly to conclude a ceremony, can add much to the effectiveness of the evening's impression. An artist at the piano can create a spirit on which an entire meeting may be built.

When to Have Music

At various places in the ceremonies violin or voice, unaccompanied, is effective. At the conclusion of a story told by candlelight a piano number will inspire the thinking of the listeners. A single worshiper with a cello may

lead a whole group in worship. On many other occasions music well chosen and well rendered will bring a sense of unity and comradeship.

What to Sing

The group should learn to know and have opportunity to enjoy many songs of many kinds. There will be favorites of the "One Hundred and One Best Songs" which may be sung just for pleasure and not for the music teacher! "Swing Low, Sweet Chariot," for example, may well grow to be a favorite. Folk songs provide a rich source of beautiful and popular music for group use. Rounds always provide fun and are easily taught to the group. Pioneers soon learn to direct rounds themselves. In the comedies of Gilbert and Sullivan are to be found many numbers which will give real joy to the group; jolly songs, melodious songs, comic songs, and lovely songs—all are to be found in the works of these men. Adult friends of the Club will gladly give time to share their knowledge and appreciation of this type of music. "H. M. S. Pinafore," "Iolanthe," "The Mikado," and "The Pirates of Penzance," all yield songs that provide the best type of fun for use on picnics, or for a lighter day!

Hymns, used carefully and at wisely chosen times, will come to mean more and more to the Pioneers as they are able to sing them from memory and in harmony.

Give the Pioneers several opportunities to sit around lazily and sing hymn after hymn. They like it and will call for it. They are beginning to be fond of harmony; they like trying to read music; and they like hymns. Choose your hymnal carefully (see bibliography) and have enough copies to go around. Have very inconspicuous leading; perhaps the pianist, if there is one, can do all the leading that is necessary. A pianist is by no means

necessary, however. In fact if there are changing boy voices it is sometimes better not to use the piano so that a hymn can be pitched sufficiently low for all voices. Encourage the altos and the tenors and basses and allow all to enjoy the singing rather than to strain after perfection or to feel they are practicing.

On hot Sunday afternoons, out of doors under the trees, a group will enjoy singing hymns; or on a rainy afternoon beside an open fire; or on a stormy night, with flickering candles giving just enough light. Choose the time carefully, sense the desire of the group, and avoid artificiality. In order to keep the Pioneers' respect for hymns, it must be remembered that hymns sung under awkward conditions or in an unsympathetic atmosphere often lose their appeal.

Group Singing

Many leaders feel that they cannot lead singing. This does not necessarily prevent group singing, however. For here again, as in almost everything in the Club program, the leader may call on either an adult of the church who will give one or two afternoons a month or a Pioneer who will learn the song to be taught and will study, perhaps with the help of some music teacher, the way to teach it.

Leading Group Singing: This is not so difficult as is often supposed. The Princeps may not be able to carry a tune, or may not have an accurate sense of rhythm, yet he can sit in comfort, as one of the group, and direct the singing. Anyone who wants to do so can lead if he will observe the following suggestions:

1. Express enthusiasm and show an intense liking for the song the group is singing.

2. Know the words sufficiently well to keep your lips moving with the melody.

3. Keep the group aware of the fact that you are leading, but be very unobtrusive in your manner, letting the song carry itself so long as it is not dragging too much or changing pitch too terribly.

4. Use the gesture of the baton only when starting the number, and then only by waving the hand enough to indicate the time. Once the group is used to singing together the boys will need little direction in the more quiet type of song.

5. Lighter music, however, needs a little more obvious directing because a faster tempo should be maintained. It also requires a little more enthusiasm, expressed in the face and not in the voice.

6. Keep your place as one of the group. Do not seem to be the one leading the group. Take a position where you may be seen by most of the boys. Seem to be as absorbed in your own thoughts as they are. Only by an occasional wave of the hand indicate that you are directing or leading.

Since music is of such vital value and importance to group life, it seems fair to say that a Club has not fully realized its highest possibilities until it has had a real music experience. If there is no one in the Club who can help to bring about this real experience in music, it behooves the Pioneers to find some one who is able to perform this function.

When to Use Group Singing: Group singing is one of the most valuable aids in handling a group. If a quieting effect is desired after a game, it is well to begin with a few familiar songs, then gradually lead into some hymns. Let the group be comfortably seated and let the music

begin in a leisurely manner and without apparent premeditation.

At a picnic, during halts in a hike, around the burned-bacon fire, or while the rain is spending its fury—these are all times for lighter group singing. There will be group singing of a more formal type in the worship services and in the ceremonies.

Finally, let the leader enjoy singing, whether he knows music or not; let his leadership be unobtrusive and natural; and let him endeavor to give the blessed urge to sing to young people who should be singing.

Suggestions as to the Teaching of Songs

If no one else can be found to help in the teaching of songs, a few chosen Pioneers can learn them and help to teach them. One Pioneer can pick out the tune on the piano; another can sing or speak the words; and the group will gradually learn both words and music.

Do not try to have a group learn a song completely the first time it is tried, or the second. A few attempts on the first day and a few more at the next meeting will lead more quickly to complete learning than prolonged study at any given time. Though the words will not have been laboriously memorized, nor the tune often rehearsed, yet the members of the group will suddenly realize that they know the song. A little hearing, a little trying, and a little space between this hearing and trying, will make a song sing itself. Always teach the song as a whole. Do not try to teach words and music separately.

THE USE OF GAMES

Games are good character builders, and will of course form an important part of the Pioneer Club program.

On Teaching Games

A few guiding principles should be observed when teaching a game:

1. The game should be thoroughly understood by its leader. It is better if the points of the game can be remembered without the use of notes.

2. The leader of the game must declare himself so that all understand who is in charge.

3. The points must be clearly explained to the group and the order carefully noted before the game is begun. Only those items of information should be given which are absolutely necessary to an understanding of the game.

It is wise to avoid playing too often a game that is particularly popular. It is better to let the players want to play the game than to allow them to tire of it from too frequent playing.

Avoid continuing a single game too long. If the game is particularly enjoyed it is well to stop while the interest is at its height. Do not use the same people too often as leaders of games. Give every member a chance.

Where to Find Games

There are countless books on games. Use the library. Better yet, use adults in the church who are interested in games and let them supply ideas. (See bibliography.)

Original Games

The best games for use in the Club will be those originated by Club members. At one meeting delegate two to be responsible for a game on the books of the Bible for use at the next meeting. Later delegate another to originate a game that concerns the Club library list, and so on. Once the originating is begun, the boys will greatly

enjoy it, as they enjoy any challenge to their creative powers.

Motive of the Games

Games in the Club program may be chosen from two types: those picked or originated purely for exercise and for fun, and those chosen or created for their learning, motivation, and achievement value.

CAMPING

Because camping clearly offers experiences sufficiently vital to have a lasting influence in character growth and in Christian development, the Church is becoming increasingly eager to sponsor and to encourage the movement. For this reason the Pioneer program should include provision for camping. Your Church Board of Christian Education will furnish on request detailed suggestions for camp program, camp set-up, finance plans, preparation, procuring of counselors, and general camp information. Thus is assured definite suggestion and aid to any Club beginning or considering any form of camping.

Club Camping

A complete Pioneer Club program will include a camping experience for the boys and girls. Time spent in camp will vary in different localities. Camping for the Pioneer age group of the church will include overnight trips in summer and in winter, ten-day summer camps, and even an entire summer in the out of doors.

Desirable camping sites may be found in almost every part of the country. The Pioneers may camp in a cabin in the high mountains, in a tent on the prairie, in an old barn on a farm, in a lean-to beside the river, in a shack on the shore, or even in a craft at sea. Lake shore, desert,

forest, or plain, sand dune, hilltop, or canyon may provide your camp site. Get away from the rest of the world of people. Secure a spot isolated from men and towns and commercialized resorts. Get close to nature in any of her fascinating forms; there is your camp site!

Camp Groupings for Pioneers

1. The Clubs of a single church. If the Clubs number but two, a boys' Club and a girls' Club, a two weeks' Pioneer camp might be set up. The camping group might number fifteen or twenty-five. If there are several Clubs within the church, fifty or seventy-five may be admitted.

2. A group of Clubs from the churches of a city or presbytery. These might combine to set up a camp which could continue through the summer, admitting groups of fifty for two- or four-week periods.

The Camp Director

The Camp Director should know boys and girls of Intermediate age. He should know the out of doors to which he takes his group. He should know basic camping principles and should be familiar with the newer educational theory and practice. He should be capable of leading his staff of adults and of winning the loyalty of the boys and girls.

Purposely all detailed suggestions and many generalizations on the problem of camps are omitted from this book. Advice must be so explicit and so locally applicable that generalization is scarcely possible. Your special problem will be answered with definite particulars by your Church Board of Education. Your request is all that is needed to put this material in your hands.

Camping Outcomes

Good sportsmanship, splendid sharing, and fine spirit, are quickly felt and vitally in demand when Pioneers are out together on a camping expedition. Consequently camping provides good opportunity to emphasize just these qualities. Since to be lacking in such desirable qualities makes one a poor camper, a poor mixer, and an undesirable companion, no better opportunity is given leaders to speak of these Christian qualities and to keep constantly in the foreground in a natural rather than an artificial or planned setting the very fundamentals of Christlike character. To mention or to discuss, perhaps incidentally in a camp-fire circle, such qualities as consideration, sharing, coöperation, and courtesy, is a natural and a needed element in camping, and no excuse in the form of a "story with a moral" is necessary as it often is in a formal class discussion or lesson. Firelight in the face and the wind's whisper in the tree tops, a boy's large eyes and listening soul—this is a clear opportunity to bring the boy face to face with God! Few words are needed. The fewer words the better. But the import of such still moments is unreckonable.

Nature knowledge, love of the beautiful, appreciation of the give-and-take of intimate group life, close fellowship among Pioneers and between Pioneers and their Princeps—these and many other positive religious educational values may come out of a summer's camping experience.

OUTDOOR MEETINGS

If possible, one meeting out of confining doors should be planned for each month. This meeting may interrupt the general work on projects. Then let it! For the main interest in a Club for Pioneers is not in completing

work at the greatest possible speed or even in getting work done, but rather in the Pioneer himself and in his character development. It is therefore feasible and justifiable to break the procedure of the Club program to find joy and to offer fun in the out of doors. True, nature projects may be started and countless games planned, but the main emphasis of these outdoor meetings should be the fun of the adventure, the new departures, discoveries, or activities.

Much or little may be accomplished; actual interest may be aroused, or apparently none; perceptions may be quickened, appreciations deepened, knowledge awakened; or the day may seem merely to have provided a "good time." Nevertheless, perceptions are not always to be discerned, appreciations are not always to be sensed, and it is better to have risked the day than not to have ventured out into this land of discovery. Good fun will more than justify the venture.

Difficulties in the way of meeting out of doors should be surmounted. A city Club can hurry to the "edge of things." Empty lots can be transformed and more wonders unveiled in city parks than many dare to dream. There are less frequented blocks for walking; the various parts of the city to discover; new districts in which to go visiting. Those in suburbs and country, in smaller villages and in towns, can always find adventuring places in the open stretches—places so often passed and never paused in; places heard of but not yet seen.

Sample Meetings for the Out of Doors

In Winter: If your locality's winter wear is snow, hike through the snow to a secret meeting place (known only to the leader of each small hiking unit). Let each Den list three things regarding snow to be watched for on this

hike. The items suggested may be announced to all as the hike is begun. All of the items may become objects of the hunt, or but one item from each Den may be chosen. "The thickest pile of snow," "an ugly spot made beautiful by snow," "bird tracks," "the tracks of a man with a cane," "a beautiful tree touched with snow," and other similar items may appear upon the list. If no special meeting place is determined, the boys in charge of the hike will have decided how long they are to walk. When the allotted time has been consumed, the group may face about and return by a different route. A snow hike might send the hikers home rather than return them to the church.

The aim of such a hike will be: to give all a good time, to help them to appreciate the beauty of snow, and to sharpen their perceptions and improve their nature knowledge.

If your locality does not have snow, your group may plan a hike in the rain. Such a plan would require the consent of parents. At a previous meeting the Club might have discussed how to dress for rain and might have agreed to come so dressed on the first rainy meeting day in January. Such a hike should lead into the woods if possible. A good wetting will harm no one if all keep moving. The hike should be fairly short, and all should go home as soon as it is over. The hike may have an objective which the Club predetermines. The point where a bird is found singing in the rain, or the place where a certain combination of colors in leaves or branches is discovered, may be the determined goal.

Care should be taken that, in addition to knowing what is best to wear in the rain, the members of the group be thoroughly familiar with the way to care for themselves after walking in the rain.

In Autumn: If your trees lose their leaves, rake the leaves from the church lawn or from the lawn of a home. Make your own rakes out of a crosspiece and some long nails. Build two bonfires in the back yard or on the not too frequented street curbing, or, best of all, in a vacant lot. Fire precautions will interest and instruct the Pioneer. Be sure that the city regulations on fire-building are known. Let the Pioneers learn to like that real autumn perfume, the smoke from burning leaves. Attempt to light the fire with two matches. Start several small side fires using one match for each fire. Try this even though the leaves are a bit damp and fan the flames if necessary. Start a fire with small sticks stacked like an Indian tepee or piled in the shape of a log cabin. Pioneers should light such fires with one match.

As soon as the two larger fires are going, camp talk will surely begin. One fire circle might discuss "What I Like Best at Camp," while the other is discussing "What to Do in Case of Fire." The groups might break up when the meeting is half over, play an active game, and then change fires, one leader staying at each fire to lead the discussions.

Taps is a delightful close where there is a fire glow. If the site is not public and there are no watchers, a prayer about fire or a prayer about autumn might be read or spoken while all are standing in the closing circle. Taps whistled from a distance as an echo provides an impressive and worshipful closing and creates a pleasant memory of the occasion.

Though autumn brings little change in your community, change, nevertheless, may be found in the tinier things. A saunter through a field or down a hill of growing things might find fall! A count of the few trees which are losing their leaves and a fire-building contest in a safe

spot will be enjoyed. John Oxenham's "Kneel Always When You Light a Fire" might be read before taps and the tramp home.

In the Springtime: Need there be any suggestions for this time of lightly turning fancy! A nature hike; a search for new varieties of plants, cultivated and wild; views of the changing sky, horizon, and hill line; the sensing of soft colors and delectable smells; swimming, fishing, boating, exploring,—anything, anything, so long as one is out!

In Summer: Lazy walks down shady country streets "just a-lookin' "; a jaunt to a comfortable stopping place and a story of romance and color; an afternoon of reading and eating juicy apples; best of all, a day in the hills or at the beach, swimming, hiking, climbing—something of vital doing and real adventuring. But out of doors in the summer time!

JOINT ACTIVITIES

The Pioneer Club plan and program has been designed to permit and encourage activities wherein boys and girls will work and play together. Though the single Club is distinctly a boys' or a girls' organization, yet its plan of activities should include many meetings in which both boys and girls participate.

One natural way to coöperation, mutual enjoyment, and sharing is through work. The Club plans for the year should therefore include a variety of sharing in serious endeavor. Some service projects should be worked out coöperatively. Opportunities for boy and girl coöperation will appear in many other projects involving thoughtful planning and faithful effort. Project findings may often be shared. An occasional joint meeting should be planned for the presentation of findings.

If an abundance of serious work is provided for girls and boys together, then the playtime of the groups will be

richer in enjoyment. The Clubs may enjoy party, picnic, and camp events together. Joint camp fires should be planned. The play programs of the Clubs will afford many such opportunities for boy and girl sharing.

For the planning of joint activities, mixed committees should be formed. There may be special committees, set up from time to time by Concilium action, to be responsible for special joint worship, service, and recreation projects.

PIONEERS AND THEIR PARENTS

First, the Princeps should know the parents of every Pioneer. This will come about naturally as the Princeps works with the boy on his character-rating chart and encourages the boy to work through the chart with his father. It will be wise and helpful for Princeps and parents to compare notes. Casual visits in the home will lead to fruitful acquaintanceships with parents and to a clearer understanding of the boys themselves as their home background is known.

Second, there will be many occasions when parents may be included in the Club plans. Leaders should be alert to grasp every such opportunity and by suggestion lead the boys to plan for father-and-son banquets, outdoor events which include the fathers, discussions carried over from the Society or from the Sunday School to which parents are invited and in which they participate, special parents' meetings for the reports of findings, and joint parties of boys and girls planned for mothers and fathers.

Always fathers with special interests or abilities should be used to help on projects, and to aid the group in solving special problems. Often joint Club meetings may be called to refer special questions to the mothers and fathers.

In every way, through the Princeps' personal contact

and through the various plans which the boys and girls will make, parents should be kept in vital touch with Pioneer activities.

A YEAR'S CLUB PROGRAM

In the course of a year, a single Club should have included in its program:

1. A generous number of projects completed.
2. Several definite activities relating to the character-rating chart.
3. At least eight out-of-door meetings.
4. At least one camping experience: overnight; week-end; two weeks; or whole summer.
5. A distinct coöperation with the parents, including several (three or five) meetings or events shared by Pioneers and parents.
6. Numbers of "things to do" and numbers of "playtimes" which bring the boy and girl Pioneers together.
7. At least three definite ceremonies so enjoyed as to become distinct parts of the Club spirit.
8. Continual coöperation in all of the activities of the entire Pioneer section of the Church School.
9. Much good fun running through all the Club activities.

Ideals for the Year

1. A distinct and growing experience in worship and in God consciousness.
2. A definite regard for Christian service and at least three actual deeds or gifts of service.
3. A growing church loyalty.
4. Attention to and regard for each individual's personal Christian character and development.
5. Good fun always.

VI. STORY OF THE EARLY CHRISTIANS

CHAPTER VI

STORY OF THE EARLY CHRISTIANS

In a dark underground passage beneath the ancient city of Rome a group of boys and girls and men and women were slowly wending their way toward a dimly lighted room that could barely be discerned at the end of the gloomy corridor.

One of the boys, braver than his mates, ran forward a bit, only to halt suddenly as the sound of clanking steel came to his ears. Swiftly returning to his friends he gave the warning sign.

Into the dark recesses at the side of the passageway, the figures pressed for hiding. Motionless they stood, thankful for the protecting darkness that kept them safe, as a band of Roman soldiers in armor rushed noisily by them.

It was terribly dangerous to be a Christian in those early pioneer days of the Church. Verus, the boy who had saved his friends, trembled to think of the tortures they would have had to suffer if the soldiers had discovered them. For Christians then lived under the rule of Rome.

The Romans had many religions and many gods. They were perfectly willing to accept Christ as one of their gods, but refused to believe in him as the only God. The Christians' loyalty to Christ as their Saviour and supreme Master angered the worshipers of the Roman gods. Christ asked men to be pure and good and honest and kind. Many of the Romans who worshiped other gods were selfish and brutal, unkind and impure. And so they hated the Christians.

Life for the pioneer Christians was at times very dangerous. The Romans were in power. The emperors were jealous lest this new religion upset their power. Many times Christian boys and girls and men and women were forced to endure great suffering and persecution for being loyal to Christ. They were tortured; their bodies were torn and bruised; they were burned at the stake and thrown to the hungry lions for the amusement of the cruel crowds of Roman pleasure seekers.

Secrecy was necessary if Christ was to be worshiped. And so the Christians went down into the catacombs to hold their services of worship. Quietly, secretly wending their way through the great underground passages just outside the walls of the Roman cities, bands of faithful followers of Jesus (the Fideles) congregated in the catacomb burying rooms, which they transformed into chapels. Here in the dimly lighted halls they sang their hymns, prayed, and listened to the wonderful sermons of their leaders.

Sometimes a traitor would betray them and the clanking armor of the on-coming Roman soldiers would strike terror into their hearts. But they were Fideles, and with a prayer for strength, they endured the suffering and torture of the heartless hirelings of the heathen emperors. No true Christian would ever deny his faith even though only one word against Jesus were enough to save his life.

The danger of the Christians' life made it necessary for them to be very careful about admitting new members. New members they were constantly seeking, however. Had not Jesus told them to go into all the world and preach the gospel to every creature? So all Christians tried to live so as to lead others to see the happiness and beauty and peace that Jesus gave to their lives. They were Christ-men, Christ-women, Christ-boys, and Christ-girls,

and many of the poor, saddened, evil-hardened people around them began to long for the same kind of peace and power which they saw in the Fideles.

Yet these people had many evil practices. Habits of dishonesty and impurity were deeply rooted in them. They had to show that they really desired to live new lives. Thus began the Christian training schools for those who sought admission to the new religious fellowship. How vividly Verus remembered the thrill that came to him when only a year before the experience in the catacombs he had received the blessing of the presbyter and had been admitted to training! Verus had been reared by Christian parents. His friend, Herodius, came from a pagan home. When Herodius asked to be a Christian, he, too, entered the training. Many people who knew nothing about Christianity, except what they had seen in the lives of the Christians, came for instruction.

When a person came to the bishop or the presbyter or to a Christian friend asking to be shown the way into the Christian life, he was admitted to the school for "Learners." For two years he was a Learner, and was allowed to attend only the opening part of the church services and to enter only the outer circle of the church meeting place. The inner circle was open only to the Fideles who had proved themselves faithful. After the opening songs had been sung and the first prayers had been said, he and his fellow Learners were required to withdraw. For a long period they were not even allowed to hear the Scripture read in the church. Then when the time of training was over and the Learners became Electi, "those chosen," ready for baptism, how great was their joy when the bishop laid his hands on them and prayed that Christ would be the Master of their lives! And how

glad they were when for the first time they were allowed to hear the Bible read in the church!

Verus was nearly ready for that great privilege. But he knew that even then he would not be a fully initiated member and could not remain with the faithful for the Communion service. For he had not been baptized; he had not made the great renunciation; he had not taken the covenant of obedience to Christ.

Before him lay several tests. The training had taught him many things about God and Jesus, and the ways of God in his life. He must prove his knowledge.

And so the week before Easter, Verus and the other Electi were taken to a quiet retreat. Here they renewed their studies, talked together about Jesus' way of life, listened to their teacher, and waited for the coming of Easter eve when the bishop would come to give them their final test.

Early on Easter morning they arose to prepare for baptism. As the shadows of night were vanishing and the mists were opening to welcome the sun they were conducted to the baptistery for the ceremony that would admit them to the number of the Fideles.

First came the solemn renunciation ceremony. In the outer room of the baptistery they were detained in their march. Here they must stop to cast off their old life before receiving the sign of the new life. Their guides conducted them to the center of the room where they stood facing the west. As the east represented the rising sun and the coming of light, so the west represented the evil and darkness of their old lives. With hands thrust out as if to throw off all that was wrong, they spoke three times the solemn words: "I renounce thee, Satan, and all thy works, and all thy pomps and all thy service, and thy angels and inventions, and all things that belong to thee."

Accompanied by sounds of the triumphant singing of the Fideles in the church beyond, the Electi then proceeded in an orderly line into the inner room of the baptistery where they stood facing the east.

As the sun broke through the clouds and shed a glorious light upon the world, their bowed heads were lifted and the voice of the bishop was heard to say: "The Sun of righteousness is risen with healing in his wings."

Then the Electi made the most solemn covenant of all. With faces looking into the rising sun and with hands outstretched toward heaven, three times they said, "I give my self up to Thee, O Christ, to be governed by thy laws."

Following this they proclaimed their faith in the words of The Apostles' Creed and one by one wrote their names on the great book of the Church.

The sponsors now entered. Each of the Electi had a sponsor among the Fideles, who vouched for him and vowed to help his friend by example and word and deed to learn the great truths of the Christian life.

Led by his sponsor, each Electus was conducted into the church, there to receive the blessing of the bishop as a sign that the Holy Spirit of God had come into his heart and that he was now numbered among the Fideles.

Then for the first time the newly initiated Fideles were allowed to enter the Communion service with the rest of the faithful.

Verus and Herodius and their friends felt the deep thrill of love for Christ as they took the bread and drank the Communion wine in memory of the Master they loved so well. Even though they knew that their lives were in danger, they trusted and vowed in their hearts always to be loyal to him.

Suddenly the peaceful scene was changed.

The soldiers were coming!

The emperor's edict against Christians had sent his hirelings far and wide searching for the hated worshipers of the Carpenter of Galilee—that despised Jew! His worshipers called him the Son of God!

The door of the little church burst open. The master of the guard led in six Roman soldiers, tall, brutal-looking men.

Constantia, the daughter of Cornelius the flower vender, was nearest the door. Roughly seizing her, one of the guards dragged her toward the door. What awful fate awaited her, her fellow Christians knew only too well. Verus could not control himself. Springing from his seat he leaped upon the neck of the great guard, who in his surprise and unreadiness was borne to the ground. But six guards were too many and soon Verus and his friends were brought before the magistrate, shackled and bleeding from the cruel lashes of the heartless soldiers.

"These Christian dogs have disturbed the Roman peace, your honor," said the captain of the guard. "They teach sedition against our divine ruler, and blaspheme our gods."

"Are you followers of Christ?" The voice of the magistrate sounded harsh and cold in the ears of the little group. "Recant, deny that Christ is your Master, and you shall live."

One word of denial would save them. Confession would send them to the torture.

At first Verus trembled with fear. Then he grew calm. Had not Jesus said, "Lo, I am with you always"? This thought made him strong and calm, and a similar calm settled upon the whole group.

"I am a Christian," answered Verus. And each one answered likewise in turn.

"To the torture," came the harsh command.

What became of some of his dear friends, Verus never learned. He only knew that the pain of the Roman rack would not soon leave his memory.

But the hour was late. The fun of Christian-baiting was losing its interest for the lazy soldiers who were beginning to think of their dinners and of their night of uncontrolled pleasure-seeking. Only two of the guards were left with Verus. One was called away. The other began to unlace his armor coat. His face was toward the window. Verus saw his chance. Quietly he crawled toward the door, so exhausted from pain and loss of blood that he could scarcely move. Calling all his energy to his aid he made one desperate effort, rose to his feet, and half ran, half tottered out into the open.

Thank God! A hiding place in a near-by building gave him a dark corner in which to rest and hide until the search should be over.

In the night he crept from his refuge. His home was dark. His parents were—he knew not where. He only prayed that they had escaped the torture.

Then a thought came. He might find them in the catacomb chapel known only to the small band of Christians who worshiped there. Verus knew the secret entrance, just beyond the outskirts of the city. Into its cavernous darkness he plunged. Quickly and very carefully he proceeded, lest he stumble over a sleeping soldier who might have found the cavern's entrance after a night of drunken orgy. When he thought that all was safe he lighted his torch, for he must find the secret signs on the walls or get lost in the maze of underground tunnels.

Only the Christians knew the signs which guided them to the chapel deep down in the bowels of the earth. Many inscriptions were cut into the stone walls. Certain ones the Christians knew and loved. There was the sign of the

ship, which represented the Church or the soul on its voyage to the heavenly home, captained by the storm-controlling Saviour. There was also the palm branch, the sign of victory.

Verus loved especially two signs which stood for Christ himself. He paused before one of them which stood out on the wall under the light of his torch—it was the sign of the fish—and he thought of its meaning. He remembered how many times the Roman boys had jeered at his Master, laughing at him because he believed that Jesus Christ was the Son of God, the Saviour. Then looking at the sign of the fish he repeated to himself the words in Greek, which was the language of the people of those days: 'Ιησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ," "Jesus Christ, Son of God, Saviour." The secret of the fish lay in the initial letters of these words: ΙΧΘΥΣ which spelled the Greek word for fish. And so the words which the Romans hated became the sign of the Christians.

As Verus reached a fork in the corridor, he paused to find the other sign he knew would be there to show him which path led to the chapel where his friends were hiding. And sure enough! There it was: *X* and *P*, the first two letters of the word Χριστὸς, "Christ," carved as a monogram in the stone so that only Christians could recognize it. The two small Greek letters, α, and ω, the first and last letters of the alphabet, meant that Christ was the beginning and the end.

Verus had his own way of thinking about these letters. For him real happiness had begun when he had first said: "Christ is my Master. I will follow him." And the aim, the "end," of his life was to be like Christ.

Stealthily unlacing his jacket, Verus looked at the sacred monogram which his mother had embroidered on the front of his white tunic. This he always wore, and when

he was tempted to follow the ways he knew were wrong one look at the Christ sign helped him to be true.

On and on he crept through the dark passage, until in the distance a dim light appeared and he heard soft music, the words of a pledge song of the Christians which were something like the words of our own pledge song: "O Jesus, I have promised to serve thee to the end."

He knew that he was safe. With a glad bound he entered the chapel. Most of his friends were there, but some had been kept in the dungeon to be thrown to the lions at to-morrow's games in the great Roman amphitheater. Sadness hovered over the little group; but somehow they were happy, too, for they knew that God would care for their friends and that, though the lions might destroy their bodies, their spirits—their real selves—would live forever.

Verus was overjoyed to find his parents safe in the chapel.

After a few days in hiding, the Christians returned to their homes. There was always need for caution and courage, however, during these days when a Christian's life depended upon the whims of the Roman emperors. Verus and Herodius remained faithful through the many dangers, and as they grew into manhood, their friends came to say of them what was once said of Jesus: "They are growing 'in wisdom and stature, and in favor with God and men.'"

VII. INSIGNIA AND SYMBOLS

CHAPTER VII

INSIGNIA AND SYMBOLS

THE "CHRIST SYMBOL" AS A CLUB EMBLEM

The sign of the Pioneers is the Christ monogram used by the early Christians. This monogram is formed by the union of the first two letters of the Greek word, Χριστός. (See Fig. A.) The first and last letters of the Greek alphabet, alpha and omega, indicating for these early followers of Christ that for them he was the beginning and the end, the first and the last, are inserted in the monogram.

For Pioneers this will be the "Christ Symbol." This symbol will have a place in the Initiation Ceremony and in many other ceremonies.

How to Construct the Christ Symbol

A large replica of this symbol will be constructed by each Club. A large pattern will be needed. This can be made from the picture (Fig. A), with the help of an art teacher or of a manual-training teacher. Simply make a large drawing on heavy paper and use this as a pattern. The size may be proportional to a height of three feet. The Pioneers may prefer, however, a larger or a smaller symbol for their meeting room. The symbol may be made of wood, of beaver board, or of cardboard. It should be gold in color. Paper, cloth, or gilt paint may be used. The monogram and the small letters should be cut out so that the light from an electric bulb or candle placed behind them may shine through the paper or cloth covering. The symbol should be mounted on a solid base.

The Use of the Symbol

Directions for placing the symbol are given with each ceremony in which it is used. When not in use for the ceremonies, the symbol should be put in a special place provided for it.

The Princeps should teach the boys the meaning of the monogram, and should lead them to regard it as a symbol of their Master and as the peculiar sign of the Pioneers. The story of the early Christians will help the Princeps to emphasize the deep loyalty of these people to their Master and will aid in showing the boys how the symbol reminded these early believers of him and thus helped them to remain loyal to him in all dangers, difficulties, and persecutions.

THE CHURCH SYMBOL

An emblem which may be closely linked to the Christ Symbol in the thinking of the boys is the "Ship of the Church" (see Fig. B). For the early Christians the beautiful ship, carried through the waves by the wind which filled its sails, represented the Church irresistibly impelled on its forward course by the power of God's Spirit.

The Use of the Church Symbol

The Ship—preferably one made by the boys—should have a place of prominence in the Pioneer meeting room. Ceremonies may be developed by the group in which it is used with the Christ Symbol to illustrate the dependence of the Church upon Christ. (See, for example, the Recognition Ceremony for Den Leaders.)

One of the many crosses (see any encyclopedia) may be placed on the mast of such a ship. It is suggested that the cross on the masthead be illuminated, or the ship lighted with little lights arranged to form the Anchor Cross.

Figure A

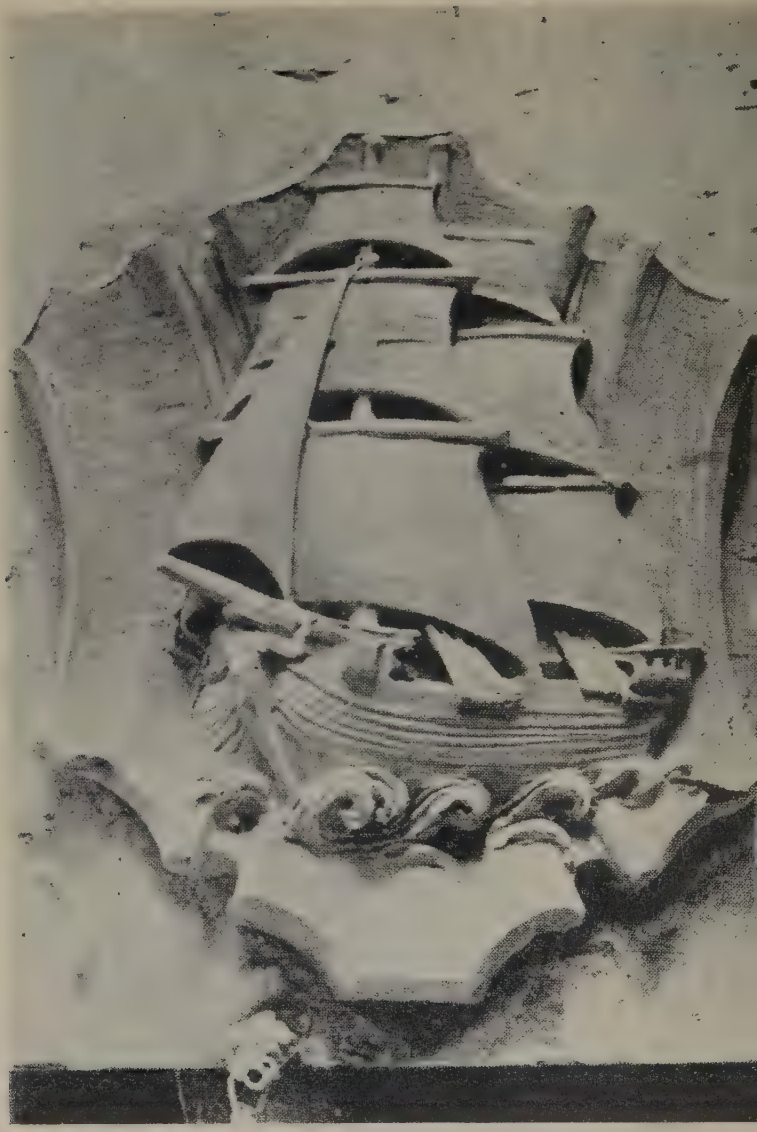


Figure B

Though such a symbol will have a general appeal to the boys, its educational value will depend upon the degree of background the Princeps can give in his telling of the story of the early Christians.

OTHER SYMBOLS

There are other symbols used by the early Christians which may be used by the Pioneers.

The Crossed Keys

Though this symbol (see Fig. C) originally represented the Apostle Peter, the Pioneers may decide that it has another meaning for them. A ceremony may be built

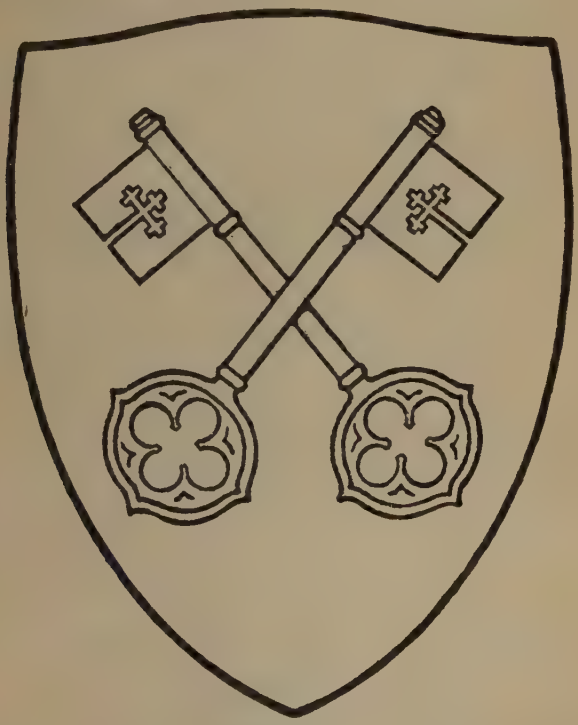


Figure C

around the idea "Keys to Character," or "Unlocking the Doors of Life." In such a ceremony the symbol of the keys would be given the place of prominence. (See Ceremony of the Keys, page 124.)

The construction of this, as of the other symbols, for use in Club ceremony, should be simple. Wood, cardboard, or beaver board can be used. Careful drawings of the keys should be made and cut out with jig saws. The lighting effect suggested for the Christ Symbol can be obtained by making the symbol the front side of a small box containing an electric bulb. This, shining alone in a dark room, will make a significant center of attention in a ceremony built around one of the themes suggested above.

The Anchor Cross

The Anchor Cross is one of the emblems found often in catacomb inscriptions. The accompanying picture (Fig. D) from the walls of one of the early catacombs should interest the boys in this symbol and in its meaning. The Anchor Cross Ceremony (see page 118) gives suggestions for the use of this kind of symbol.

The Treble Cross

Figure E

The Treble Cross, pictured in Fig. E, also appears in catacomb inscriptions and may be used in a way similar to that suggested for the Anchor Cross. For example, an illuminated Treble Cross may be placed on the altar or pulpit for the Initiation Ceremony.

THE CLUB MENSOR

The Club Mensor consists of the picture, The Boy Christ, by Hofmann, set in a frame marked or painted to

Figure D

Figure F

represent a measuring rod. Prints of this picture may be obtained from The Perry Pictures Company, Malden, Massachusetts, or from George P. Brown and Company, Beverly, Massachusetts. A large picture is not necessary.

The frame may be made by the boys and the picture mounted on a wood or metal base, on which may be etched or carved the words of the stanza used in the Initiation Ceremony (see page 114). Such work can be done by the boys themselves, or an adult acquainted with the process may readily be secured to help. (See bibliography for information concerning the purchase of prints of this picture.)

THE PIONEER TORCHES

The torches required for the Initiation Ceremony may be made by the boys. A short pole with a small metal cup attached to one of its ends will provide a container for a short, thick candle. An inexpensive electric torch can be made by placing a small flash light in a cardboard mailing tube. The effect of a flame can be produced by covering the top of the tube with red crêpe or tissue paper. All the boys should have torch handles of the same length. The handle (pole or cardboard mailing tube) should be covered with gold paper or painted with bronze or gilt. Each boy should have his own torch. The Club should provide a cabinet or box for the storage of this and other equipment.

THE PIONEER BADGE

The badge of the Pioneers is a sign—the Christ Symbol. At the first meeting of a group preparing to organize as Pioneers work should be begun on the making of small replicas of the Christ Symbol. These symbols may be made of wood, beaver board, cardboard, or bronze. Each boy will make his own. Each symbol, except those made

of bronze, should be covered with gold cloth or paper. Every Club should decide upon the material to be used for these symbols, and all symbols used in this way by the Club should be made in the same manner.

The Use of the Symbol as a Badge

The badge consists of the Christ Symbol attached to a wide gold ribbon (preferably two or three inches wide), and should be worn about the neck.

The badge should be worn at all special functions, such as the Initiation Ceremony, special worship services, and occasions when the Club is giving a public display of its work.

VIII. CEREMONIES

CHAPTER VIII

CEREMONIES

A ceremony is the formal expression of an idea or an ideal, through a series of carefully arranged acts, often symbolical in character, and usually participated in by all present.

Perhaps nothing in Club activity can appeal more or have deeper meaning than a ceremony. A single Club should have not only standard ceremonies as presented in this handbook, but also many simple, short ceremonies which are the result of special development of significant group interests.

Ceremonies should be growing; that is, a ceremony should never be so fixed that something new cannot be added or that its particular form cannot be changed.

Guiding Principles

Certain guiding principles should be considered in the building of any formal ceremony:

1. Every ceremony should be dignified and formal. The reason for this is explained by pointing out how quickly anything meant to be impressive deteriorates when the comic is allowed to enter into it.

2. Every ceremony needs careful preparation, down to the minutest details. Often the effectiveness of a ceremony is spoiled by a trifling break in the proceedings which may bring a laugh from the group, or may result in personal awkwardness and unhappiness for an individual. The exact formation, the exact steps in the procedure, the way each individual is to participate, what he is to do, and how he is to do it, and so on, should be fully determined. Candles that will not stand and wicks that are hard to

light make for trying moments and sometimes completely spoil a ceremony.

There must always be one particular person in charge of a ceremony. That person will know without hesitation how the ceremony is to proceed: what kind of formation is planned (square, an open circle, a triangle, two rows, and so forth), and will have determined how best to get the group into the desired formation. One of the easiest ways to obtain a particular formation is to form a single line and in silence, or during the singing of a song, lead the group into the desired arrangement.

3. Care should always be taken to complete a ceremony; that is, to dismiss the group when all is finished. A "Good night" may come to signify that the ceremony is concluded and the group dismissed. "Vale," however, is the term suggested.

4. The more beautiful the form of the ceremony, the better. If boys begin to build ceremonies, or to originate ceremonies with a suggestion from the Princeps, the planning will continually take account of the possibilities of expressing beauty throughout.

5. No ceremony should be long unless a professional musician, story-teller, or speaker is given solo place in it. Special attention should be given to the comfort of all the participants, that is, a group should not be kept standing too long, or seated too long on the floor.

6. A Club ceremony should be so conceived as to include absolutely everyone in the group.

7. Effective ceremonies contain more of symbolism than of speech. The fewer words a ceremony contains the more easily and smoothly it can be conducted.

8. Formal ceremonies may be held outdoors as well as indoors so long as attention is given to the beauty of the setting. If the ceremony is held outdoors it should be

under a large tree, on a green lawn, in a corner of the park, or in the yard of the church. It is essential that the scene be very quiet and that there be no curious observers. If it is not possible to secure this privacy, even though the setting be beautiful it would be better to have the ceremony indoors.

If the setting is indoors, the room should be carefully chosen, with subdued lighting, harmonious surroundings, and graceful grouping of chairs. There should be careful use of any symbols such as a flag, an altar, or a candelabra. It is wise to try to guard against outside interruptions such as the yelling of a baseball team in the next yard or the sounds of a basketball game in another part of the building.

9. There is a real value in keeping the physical aids to effective ceremony, such as pictures, a candelabra, a piece of colored silk, or a scroll, out of sight in ordinary situations between ceremonies. If a particular painting is to be used in a ceremony in December, for example, it should not be in prominence the month before or the month following the ceremony.

10. Candles, if used in a ceremony, should differ from the domestic or more frequently seen candles, and should usually be white. There is a great variety of size, color, shape, and length of candles, but the less ordinary kinds will be found in Catholic supply houses. The term "large candle," as used here means a candle at least two inches in thickness.

Parts of a Ceremony

A ceremony is a mutual sharing, in which all have a part rather than any one person. The parts of a ceremony usually include: (1) some singing, (2) something said in

unison or in turn, (3) some symbolism, and (4) some gesture or action made by all.

Original Ceremonies

The building of ceremonies can come to be very interesting, and a splendid means of expression for the Club group. Attention to the lesser ceremonies in this chapter will give suggestions and show their possibilities. In the course of a year from three to eight or even ten ceremonies might grow out of the interests and developments within the Club.

An Example

For instance, a very real interest might have developed from the character-rating chart in trying to overcome unattractive, un-Christlike traits, and a plan of procedure may have been developed wherein the Princeps and the boy together talk of the trait to be overcome and try to discover ways of conquering it. Anything so personal would not be mentioned before the whole group, but a ceremony might be built around these "Secret Quests."

As a sample, a Secret Quest Ceremony is here presented. It will be understood that that which the boys would build might be something comparable to this or, just as probably, something entirely different.

In building this ceremony the main interest is in the decision of the individual to begin a quest. The second main interest is in the fact that the individual is working with the leader on this quest for a Christlike character.

The third main interest is that the quest is secret. And lastly, the purpose of a ceremony built around this theme is to increase the impressiveness and exalt the importance of questing.

SECRET QUEST CEREMONY

A Three-Den Club

The group stands in a semicircle with the Princeps, facing a table which is against the wall and above which hangs a picture of Christ in the Temple.

The first stanza of a chosen hymn is sung, then the stanza is hummed as the three Den leaders come from another room, one bearing a large, lighted candle, the second bearing the number of small candles to be lighted, and the third bearing an unlighted taper.

The large, lighted candle is placed before the picture in a holder that is ready; the small candles are given to those who are beginning quests; the taper is given to the Princeps.

When the three leaders are in their places in the half circle, the group repeats, "This candle represents the light which is given to each one of us, that we may let it shine and that men may see our good works and glorify our Father who is in heaven."

The Princeps advances, bearing the taper. Lighting it from the large candle, he says, "Trusting in the Lord Jesus Christ for strength, I will try to let my light so shine." He takes his place again in the circle, bearing the burning taper with him.

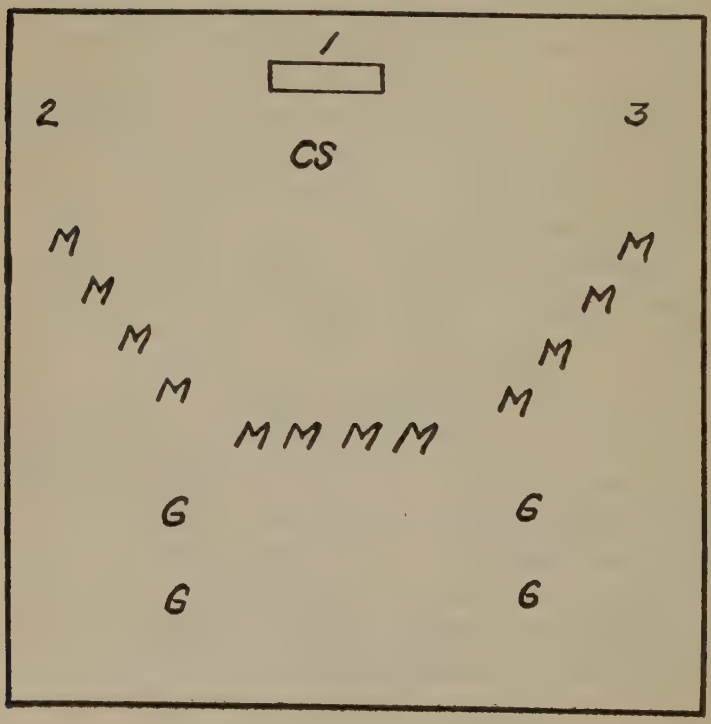
The first quester steps forward to the Princeps, pauses, and, looking into the face of this companion who knows his secret quest, says, "Trusting in the Lord Jesus Christ for strength, I will try." After this he lights his candle from the Princeps' taper and, shielding the flame with his hand, goes to the table, where his lighted candle is placed in the holder ready for it beside the larger candle.

The second quester follows, after the same manner;

then the third; and so on, each taking his place in the circle after his candle is on the table.

A hymn is then sung unaccompanied while the two Den leaders who bore the little candles and the taper leave the circle and get a cardboard screen just taller than the tall candle and wide enough to conceal all the lights. This they place in front of the burning candles, thus hiding the light from the eyes of the group and throwing a more concentrated glow upon the picture as the hymn is finished.

All look at the picture as the Princeps or one of the boys prays "for strength to show our light" and all repeat together, "Trusting in the Lord Jesus Christ for strength, I will try to let my light so shine that I may glorify my Father who is in heaven."



"Vale" from the Princeps is answered by all as the circle breaks.

CEREMONY FOR ADMISSION AS AN ELECTUS

When a new boy applies for entrance into an organized Club, he will be admitted as an Electus by a simple ceremony in the Club meeting room. The arrangement of the room for this ceremony is shown in the diagram on the preceding page:

1. Præses.
2. Keeper of the Records (a Den leader).
3. Princeps.

CS. Christ Symbol (covered by a piece of tapestry).

G. Guides.

M. Members (each member in his own place, wearing the Christ Symbol).

One tap of the Præses' gavel is a sign for the meeting to come to order.

The opening prayer is said. (This may be an individual prayer or it may be a prayer worked out by one of the Dens and learned by the whole group.)

As the Præses taps three times with his gavel, the outer guides conduct the applicants to the door where the inner guides take charge and lead the new boys into a semicircular arrangement in front of the desk.

The Princeps speaks of the significance of becoming an Electus. This should be a very brief talk.

The Præses then reads the Electus pledge (see page 16).

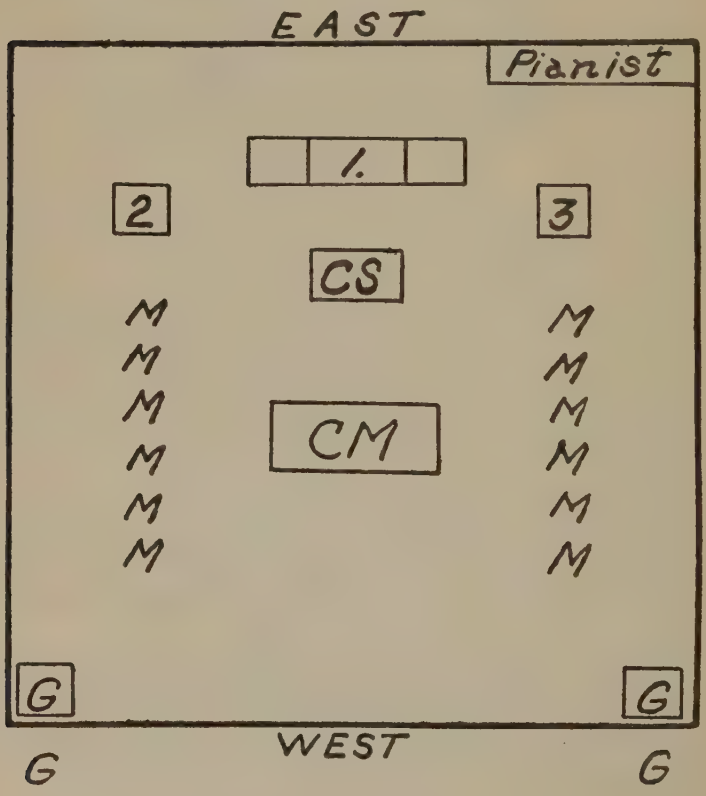
The Præses then asks the applicants to repeat this pledge after him, reading one phrase at a time.

All Fideles Pioneers rise and sing "Marching with the Heroes."

The guides conduct the Electi to the door and the ceremony meeting adjourns as the rest march out singing.

FIDELIS INITIATION CEREMONY

When this ceremony is used for the initiation of charter members in a new Club, all the members of the group have the standing of Electi. It will be necessary therefore for the Princeps or a visiting Fidelis Pioneer from another Club to perform the functions of Præses, Recorder, guide, and so forth. Directions for the participation of Fideles Pioneers will, of course, not be followed in such case.



Place: The Pioneer clubroom.

Equipment: The Christ Symbol, the Club Mensor, a Scroll, a Pioneer Book.

Arrangement: Members will assemble and take their assigned places as shown in the accompanying sketch.

1. Præses.
2. Recorder: A Den Leader.
3. Keeper of the Fire: A Den Leader.

CS Club Symbol.
CM Club Mensor.
M Member.
G Guide.

Each member should be in his own place and wearing his Christ Symbol.

The Electi ready for initiation will be placed in the charge of the two outer guides.

While the members are marching in, and after they have taken their places, the pianist plays softly "O Master, Let Me Walk with Thee."

The Fideles sing "The Church's One Foundation."

As the hymn is ended the outer guides will lead the Electi into the clubroom and place them in charge of the inner guides, the outer guides falling back to their places just inside the entrance.

The Electi are then led into the center of the room where they stand in a row facing the west, their backs to the Club Mensor.

The Præses comes forward saying, "You are now facing the west," and then reads to them the "Word of Renunciation," which they in turn repeat as follows:

"I turn aside from all that would make my life unclean, unhealthy, or un-Christlike, or that would bring unhappiness to others. I seek Christ's path of life and pledge myself to follow the great Guide of all Pioneers, not turning to the right or to the left into foolish and harmful paths of my own."

The Electi are then led into a semicircle formation around the Club Mensor.

The Recorder will come forward and repeat the words of the following hymn, asking the Electi to repeat them after him:

"O Lord, and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine."

Fideles sing "I Would Be True," as Electi are led to the front of the room and are arranged facing the east in a semicircle before the Christ Symbol.

The Præses says, "You are now facing the east."

Electi kneel with heads bowed.

Fideles rise and hold right hands above their heads.

The Præses leads the Electi in the "Covenant," which he reads: **"I give myself to Thee, O Christ, to think clean thoughts, to speak good words, to do worthy deeds."**

All rise and sing "Just as I Am, Thine Own to Be" (first stanza).

The Præses takes his place behind the desk and reads the four points in the paragraph "What Is Expected of a Fidelis" (see page 17). He will then say,

"Do you, John Smith, accept these statements as your own and pledge yourself to observe them?" (Each boy will be so questioned and will answer, "I do.")

The Præses will then say, "In token of your purpose to be a Fidelis, you will sign your name to this Scroll." (Each boy will sign the Scroll.)

The Præses will then say, "In token of your purpose to be loyal to all duties and privileges of a Pioneer in the Church, you will sign your name in the Book of the Pioneers." (Each boy will sign.)

The Præses will then say: "In the name of the Pioneers of the ——— Church, I pronounce you, John Smith, William Jones, and so forth, worthy Fideles Pioneers. I charge you to be true and loyal to the purpose of a Pioneer, which you will repeat after me." They repeat:

"To play and work with the Saviour as my Master, Companion, and Guide.

"To grow, as he grew, 'in wisdom and stature, and in favor with God and men.'"

The chief guide and his assistants now come forward and place the Pioneer symbols around the necks of the newly initiated Fideles. (In the Charter Member Initiation [see page 114] this function will be performed by the Princeps.)

The chief guide now hands each new Fidelis a torch, saying:

"This torch is the symbol of a light-giving life, burning with loyalty to Christ and his Church.

"The true light of life is Christ in our hearts.

"The light of your torches is simply a sign.

"Your fellow Fideles, whose torches have been lighted at the altar of our beloved Church, will lead you on your way to the place where your torch, too, will be lighted."

Then the Keeper of the Fire (one of the Den leaders) lights the torches of all the Fideles except those of the newly initiated. In marching order the Fideles proceed in double file out of the clubroom, holding aloft their lighted torches. The newly initiated follow as the line wends its way into the dimly lighted auditorium of the church and confronts the altar, where the minister is awaiting them.

During the processional the piano in the clubroom will be playing familiar hymns and as the boys enter the church the organ will play softly "O Jesus, I Have Promised."

This processional should be very carefully guided. The official guides will be responsible for its good order and quietness and for arranging the newly initiated in a semicircle before the altar in the church.

Then the minister will read:

" 'Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and . . . run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith.' This one thing do: 'forgetting the things which are behind, and stretching forward to the things which are before, . . . press on toward the goal' of the Fideles, pioneering in life with Christ the Master of life.

"Jesus said, 'I am the light of the world.' You are torches to take that Light everywhere you go. In his name I light your torch as a sign that his spirit is in you to guide you to the goal of the Fideles."

The minister will then light the torches of the newly initiated.

The minister will then pray.

The entire group in a semicircle, facing the altar, will sing "Just as I Am, Thine Own to Be" (last three stanzas).

The guides will lead the way to the doors as the organ plays a postlude.

Note: The Præses for this ceremony should be one of the Concilium members, elected for this occasion. Another should be chosen for the next initiation. One of the Den leaders should be chosen by the Concilium to be the "Keeper of the Fire," and another to be the "Recorder."

THE ANCHOR CROSS CEREMONY

(May Be Used as an Opening Ceremony)

This ceremony is built around the idea embodied in the Anchor Cross found engraved on the walls of the catacombs. A picture of the cross is given facing page 102.

The seating arrangement of the group will follow the design of the cross. Each member should have his own assigned seat which he will occupy every time this ceremony is used.

The Præses leads the Club, single file, into the room, each member carrying his torch, which is burning. As all are seated, the Christ Symbol is lighted and the high lights are turned off. Thus the torchlights will form the shape of the Anchor Cross. Immediately, a piano or violin chord will give the pitch for the hymn, and all will stand again, singing "Stand Up, Stand Up for Jesus."

PRÆSES: "Pioneers with Christ, are all present for the ceremony of the Anchor Cross?" (The Den leaders will answer in the order of the numbers of the Dens.)

PRÆSES: "Den Leader Number One, what is one thing the Cross means to Pioneers?"

DEN LEADER NUMBER ONE: "One thing the Cross means to Pioneers is to 'forget ourselves in the service of others.'"

PRÆSES: "Den Leader Number Two, what does the Anchor signify for Pioneers?"

DEN LEADER NUMBER TWO: "The anchor is used to hold ships in position. For Pioneers the Anchor signifies that the ship of our life is held in the right position by Christ, our Master Pioneer."

PRÆSES: "Den Leader Number Three, what does the Anchor Cross signify for Pioneers?"

DEN LEADER NUMBER THREE: "As ships carry the anchor with them on all their voyages, so we take Christ with us always on the voyage of life, to help us to forget self in serving others."

PRÆSES: "Den Leader Number Four, the ship of our life visits many ports. What are some of the ports we visit?"

DEN LEADER NUMBER FOUR: "The ship of life visits many ports. Home, school, church, the athletic field, the swimming pool, the tennis courts, the camp, and the places where we work are some of our ports."

PRÆSES: "Pioneers, what is the light that guides our ship of life from port to port?"

ALL: "The Light of Christ's life."

PRÆSES: "Pioneers, what is our sign of that Light?"

ALL: "The Christ Symbol, the light before us, is the sign to remind us that we follow the gleam of Christ's perfect life of service."

One chord on the piano will be the signal for the first notes of the hymn, "Follow the Gleam."

The lights are turned on and the Christ Symbol and the torches extinguished. The curtain is dropped before the Christ Symbol.

CEREMONY AND SUGGESTED WORSHIP SERVICE FOR JOINT MEETINGS TO WELCOME NEW FIDELES TO BOYS' AND GIRLS' CLUBS

(Open to Parents)

Piano or organ prelude.

Clubs march in from opposite sides of the auditorium, taking the places reserved for them in the front of the church. Processional song: "Marching with the Heroes" or "Onward, Christian Soldiers."

Leaders of Circuli and of Dens take their places in the chairs arranged in a semicircle facing the audience.

A Den leader, chosen by the Concilium for this occasion, will read the prayer of invocation. (This prayer may have been worked out by one of the Dens or by the boy in conference with the Princeps.)

A Circulus leader, or several girls, will sing the response to the prayer: "Hear Our Prayer, O Lord."

Responsive reading—carefully worked out by a committee of boys and girls and the Principes by the combining of Scripture passages suitable for the occasion. This reading should be typed and placed in the hands of each boy and girl beforehand. The responses should be numbered "1" and "2," the girls reading the verses marked "1" and the boys reading those marked "2."

Musical number.

Bible reading: a favorite Pioneer passage, chosen by a committee of boys and girls, and read by one of the Pioneers.

Ceremony

All lights are out except Pioneer torches. (Torches of new members remain unlighted.)

Præses (boy or girl chosen by the two Concilia for the occasion): "The Pioneers have assembled to welcome new Fideles. [Turns to the girl Keeper of the Records.] Are all Fideles present? [Turns to the boy Keeper of the Records.] Are all Fideles present?" (Each recorder will answer, "All are present," or "Three Fideles are absent, having been excused for good reason.")

Præses: "Fideles Pioneers, stand and sing the song of pledge."

(All sing "O Jesus, I Have Promised.")

Præses: "Will the new Pioneers come forward?"

(The new Fideles file forward to a position in a semicircle facing the leaders of Dens and Circuli.)

Præses: "In recognition of your admission to the number of the Fideles, we, who are your fellow followers of the Master, offer to share with you the light he gives us. As a sign of our sharing, we light your torches from the fire of our own."

(Led by girl and boy guides, the two Clubs file for-

ward, passing in front of the new Fideles and touching their lighted torches to the unlighted torches. Each Fidelis will touch the torch of a new member and, when the procession ends, all torches will be lighted.)

PRÆSES: "Now, to show that we expect to receive from you as well as to give, we darken our torches that you may share your light with us."

(Half the new Fideles, with torches remaining lighted, file to one side aisle, the other half to the other side, and row by row they relight the torches of the Club members, after which they take their places in the front pew held in readiness.)

All then rise and sing "Blest Be the Tie That Binds" and "I Would Be True."

The pastor pronounces the benediction.

RECOGNITION CEREMONY FOR DEN LEADERS

The Princeps will preside at this ceremony.

The meeting is called to order.

(Chairs are arranged in a semicircle facing the illuminated symbols, the Christ monogram and the Ship of the Church. As all other lights are extinguished, the ceremony begins.)

A PIONEER (chosen by the Concilium for this occasion), wearing his symbol, appears from the shadows behind the Christ Symbol, stands beside it, and reads or recites:

"Fideles Pioneers, we face the symbol of our Master. When we look at it we think of him. He is the Great Pioneer of life and we would follow in his steps. We feel his presence with us. He makes us better friends and gives us happy fellowships. He will lead us and our Princeps. Observe with me a moment of silence as we let him speak to us." (All bow for short period of silence.)

A PIONEER stands beside the Ship Symbol and reads: "We are travelers in a world unknown. We break new trails in life. We do not go alone. With us travel the other Christians who have obeyed the Master's command to go into all the world and preach the gospel. The ship represents his Church. It reminds us of our fathers and mothers and of our friends, of all who are loyal to our great Pioneer. It is his message bearer. We are the crew, and he is the Captain."

ANOTHER PIONEER (stepping from the midst of the group): "Pioneers, can we not pay honor to the Christians who have sailed the great Ship of the Church through the past years?"

PIONEERS: "We can and should pay honor to the heroes of the Church."

THE PIONEER BESIDE THE SHIP: "Then observe with me the moment of silence in honor of the heroes of the Church." (All bow in silence.)

ANOTHER PIONEER steps out of the group: "Pioneers, do we not also owe honor to the Church's faithful leaders of to-day?"

PIONEERS: "We bow in silent prayer for them." (All bow silently.)

PRINCEPS: "Pioneers, you have chosen leaders for yourselves. You have given them a trust. Will you be true and loyal?"

PIONEERS: "We will."

PRINCEPS: "Den leaders, come forward to take your pledge of faithfulness."

Den leaders come forward.

PRINCEPS: "Do you accept the leadership of your Dens?"

LEADERS: "We do."

PRINCEPS: "Do you pledge faithfulness to the Master Pioneer and to your Dens?"

LEADERS: "We do."

At a signal from the Princeps the Dens form separate circles and the leaders form connecting links between the circles by stretching arms from one circle to another.

All sing "I Would Be True."

"Vale."

CEREMONY OF THE KEYS

This is a ceremony to which each Den may contribute.

A space should be cleared in the center of the clubroom.

Dens should gather in a circle around the sides of the cleared space.

The illuminated Key Symbol should be placed in the front of the room.

In perfect silence each Den in its order will give a representation in tableau or pantomime of a "Key to Character." For example: one Den may give a tableau illustrating Abraham Lincoln industriously studying before a log fire, or Thomas Edison working late in his laboratory to solve a problem. The Good Samaritan might be portrayed in pantomime to illustrate neighborliness as a key to character.

After the Dens have finished their presentation, the members will file silently past the Key Symbol, each one taking from the box at its base a miniature cardboard key, in token that he has chosen to work on one of the keys to character which has just been presented.

The princeps stands at the door and quietly says, "Vale," as each boy leaves the room.

CLOSING CEREMONIES

I. The Pioneer Circle

Boys and Princeps gather round the fireplace, or camp fire, or in a circle in the center of the clubroom with arms over each other's shoulders.

All bow in silence for a moment.

All hum softly "O Master, Let Me Walk with Thee," or "Follow the Gleam," or "I Would Be True," or sing "Blest Be the Tie That Binds."

Princeps speaks the "good-night" word, "Vale," and is answered by the boys.

The group quietly disbands as the piano plays softly.

II. The Symbol Prayer Ceremony

Darken the room.

Illuminate the Christ Symbol.

Pioneers stand in a semicircle before the symbol.

Præses reads Mark 1: 16-20; 2: 13, 14.

Pioneers recite or sing stanza three of the hymn, "O Master Workman of the Race."

> "O Thou who dost the vision send
> And givest each his task,
> And with the task sufficient strength,
> Show us thy will, we ask;
> Give us a conscience bold and good,
> Give us a purpose true,
> That it may be our highest joy
> Our Father's work to do."

All remain standing in silence for a moment.

"Vale."

III. Sailing Orders
(A Closing Ceremony)

Darken the room.
Illuminate the Ship Symbol.
Form a semicircle in front of the symbol.
Præses reads Mark 16: 14-20; Acts 1: 6-8.
Pioneers sing "'Forward!' Be Our Watchword."

IX. PROJECTS

CHAPTER IX

PROJECTS

The projects suggested in this chapter are samples of a larger number suggested in the "Book of Discovery for Pioneer Boys." Those included in the boys' book are written in a slightly different style and with different arrangement, intended, first, to arouse the boy's interest and, second, to lead him step by step in the accomplishment of his self-imposed task. In the leader's book the project aim is usually stated in connection with the project; in the boys' book, while care is taken to keep the purpose of the project always before the Pioneer, it is not so obviously stated. In all cases the aim is indicated, however, and some reference is made to the adult who is to help with the project. "Mentor" is the term used to indicate the adult helper.

Some of the projects will seem to apply to individuals, some to small groups, and some to the entire Club or even to a combination of boys' Clubs or boys' and girls' Clubs. Many can be adapted as desired.

The projects are designed to meet the discovered interests and needs of Intermediates. A Pioneer's working on a project should be an indication that he has initiated an activity; that he is interested in achieving a worthy, Christian purpose; that he is voluntarily doing what he can to make life more enjoyable for himself or for others, or to improve a situation which he faces in his own life, in his church, in his community, or in the larger world. In the doing of a project there should be the consciousness of meeting a need or of achieving a worthy end, even if that end be merely a good time. Many of the

Pioneer's projects will, of course, be related to the purpose which he chooses in preparation for membership.

Projects should enrich the experience of those engaging in them. In whatever suggestions the Princeps may give concerning the choice of projects, those activities should be given preference which offer greatest promise of leading the particular Pioneer or group of Pioneers to further fruitful activities and to enriching Christian experience.

All these projects, however, are intended to be merely suggestive, for it is the main desire that the Princeps and the Pioneers themselves develop as many original projects as possible. Of course it is well understood that projects which are created and conceived by the boys themselves are of far more value than any projects offered to them by others. If a project touches the life of the individual or the group—that is, if it actually applies to them; if it offers fine fellowship; if it furthers Christian character development; if it excites church loyalty, it is a worthy project.

A careful evaluation of the projects which have been presented should help each local group to originate its own. Perhaps an idea in a printed project will initiate ten ideas on the part of Pioneer or Princeps. Perhaps the manner suggested for project procedure will aid in the planning of original projects or stimulate to a better mode of project procedure. Use these projects as suggestions then, instead of regarding them as the only things there are to do.

DEPARTMENT PROJECTS

One of the essentials in Christian education to-day is the necessity for uniting all the educational forces in a church so as to offer to each pupil a comprehensive pro-

gram. Thus, in building projects, every attempt should be made to unite these activities with the other phases of Christian education which the boy is receiving in the church. This will mean building projects from studies and lines of thought begun in the Sunday School classes, in the discussion groups, or perhaps in the church services.

For instance, the Pioneers may have been discussing Christian courtesy in the Sunday evening meeting. The Club might carry their thinking further by working out a courtesy list, which will show those things that Pioneers appreciate in the conduct of others. Or the department may be studying biography in their Sunday class work. Perhaps in their Club time, they could dramatize a particular incident, thus making more forceful the Christian teaching which is to be derived from that incident and thus unifying the approach of the adults in the department to these pupils.

In the course of a year, many projects should have grown out of interests or queries started in some session of the Pioneer Section other than the Club.

BUILDING FROM THE CHART

In working with the character-rating chart the leader will see possibilities of inspiring original projects.

There will be constant need of building projects peculiarly suited to a particular case. The more familiar a leader becomes with the chart and the more familiar with the type of procedure suggested in the projects given, the easier and surer will be the help he can offer in building projects for problems met through the character-rating chart.

Of course, the more such projects are originated by Pioneers themselves, the better. It is wise for all of us

who endeavor to lead constantly to remember how capable are those whom we would lead. Often, if given the chance, a boy will think of "something to do" which will more nearly answer his need and more adequately give him the training that he needs than something an adult might suggest.

PERSONAL PROJECTS

Also in working from the character-rating chart the Princeps will perhaps discover that, more often than not, there will be needed suggestions for personal project work. This will be one of the leader's first interests and responsibilities. One Pioneer may need a suggestion from the leader on how to overcome the tendency to be a "crab" or to feel hurt. Another may have some fear to conquer or some discourtesy to overcome. Thus, numbers of the group will be working on and thinking about personal projects at the same time that they are busy with general projects.

These "personal projects" may scarcely look like projects, but so long as the attention of the boy is drawn to his problem, and, so long as, through one type of contact and another, the leader is helping him to build toward the problem's solution, it will suffice as a "project."

With no attempt to build an exhaustive classification but merely to present a list for convenience in building projects, the following areas are given:

Home—home problems, relation to parents, relation to older and younger boys and girls, relation to other relatives.

Church—worship, Church School, Christian service through the church, relationship to other churches, missions.

Bible study.
School life.
Recreation.
Citizenship—neighborhood, community, nation, world.
Health.
Vocations.
Economic problems.
Race relationships.
Friendships.
Nature.
Literature.
Personal habits.
Service.

The projects presented for the Pioneer in his book have been very freely classified. It will be seen that no one project is capable of a single classification. For instance, the project's aim may be to inspire service, it may deal largely with handwork, and it may conclude with a dramatization.

Each project carries a Roman and an Arabic numeral; these are for the attention of the Princeps and the Mentor, and will indicate the general fields the projects touch.

The Roman numerals indicate: I. Personal; II. Home; III. Church; IV. Community (Nation, World); V. Leisure Time; VI. Special Religious Emphasis; VII. School.

The Arabic numerals indicate: 1. Service; 2. Handcraft; 3. Drama; 4. Games; 5. Outside Contacts; 6. Study; 7. Work.

The attention of the leader is called to a special section in the "Book of Discovery for Pioneer Boys in the Christian Quest." This section, which will follow the section on projects in the Pioneer's book, will contain suggestions regarding the Mentor and the aim for each project.

SUGGESTED PROJECTS

I-3 "Future Telling"

"What shall we be doing twenty years from now?" Several Pioneers might like to try to answer this question for some of the other members of the Pioneer group.

The project group will first pick out several Pioneers whose futures are to be told. Then you will guess what profession or kind of work they will be engaged in twenty years hence. If John's fortune is to be told, for example, one or two of you may talk with John about what he thinks he will become. Choose several, being careful to include some of the more quiet, unnoticed members as well as those who are more popular.

Your next step will be to work out a scene in pantomime (action without words) or in tableau (pose without action), to show what each person chosen will be doing twenty years from now.

Once these "futures" are decided upon, a way must be found to portray them. The group may decide to make its performance a series of paintings. If so, a life-size frame may be constructed out of heavy cardboard. Behind this frame each "future" may be represented in a still picture. The audience will be asked to guess who is represented and what future is pictured for him.

The first picture may be that of a man, seated, dressed in a business suit, poring over a large book. He represents some boy in the room, grown up. Who is the boy and what is the position in life pictured for him? After the guessing has been carried on long enough, a good guesser might be questioned as follows: "Why do you think we thought John might be a lawyer?" Thoughtful answers should be encouraged. If there is no accurate guess, one of the project group will explain the choice of this "future" and tell why it was made.

Be careful not to spoil this "future telling" by having too many take part.

What the project group and the other Pioneers may discover in doing this project:

1. That you have found some new ideas about what you want to do with your life.

2. That looking toward the future is both interesting and helpful.

Mentor: Some one who can help Pioneers to plan the pantomimes or tableaux.

Mentor's Aim: To increase interest in the choice of a life occupation and to direct thought toward personal ability.

I-5 Friendliness

Individuals may do this project alone, but it will be of more pleasure and profit if several do it together.

To open the subject of the project to the Pioneers the Mentor or Princeps may perhaps lead them into conversation as they are seated around a fireplace, or as they sit watching the rain, to consider just how completely they follow Christ's teachings in their daily relationships with others. The discussion that follows may lead these Pioneers to see how cruelly and completely some children in their classes are cut out of the school fun because they are not liked, or are thought funny, or because they dress poorly.

As a result of such a conversation a group might be organized to think about this for the benefit of the whole Club. At the first meeting of the group they might list general reasons why some boys or girls at school are not befriended. Names should not be mentioned. Discussion should follow this listing, and might be directed to include suggestions as to what befriending might do

for this type or that type of boy or girl, and the wisest and most helpful ways to offer friendship to those who need it so vitally. A discussion of this kind should result in plans for some definite group action. The Pioneers will need help to keep sincere and honest in their discussion and in their subsequent actions.

The plans may lead to including the friendless in spontaneous games at school. If several are working on the project, they ought to be able to do this naturally and unobtrusively. The groups may ask certain boys and girls with special skill to help the Pioneers in projects. This procedure may draw into the church groups those who have never felt welcome. It will probably be necessary for the Princeps to speak to the project group concerning the care and tact needed in making friendly approaches of this sort to others. The group might invite some boy to help with a play or skit which the Pioneers are producing. The group will itself probably suggest the possibility of invitations to parties, hikes, and other Pioneer events. Warn the Pioneers that guests should be given an opportunity to help or contribute in some way so that they will not feel that they were invited just to see the Pioneers do things!

The report of this project should include suggestions for the whole Club, but such a report should be so tactfully made that there is no "holier than thou" feeling.

Mentor: One in the church who is on the public-school faculty and who therefore has an excuse to be present and see what is happening, as well as to offer help. The Princeps, too, will want to keep in very close touch with this project.

Mentor's Aim: To develop Christian friendliness, offered unstintingly; and to strengthen this attitude by practice.

II-1 Worship in the Home

The project group will write a home prayer and will plan a home worship program for the family group by listing the Bible passages to be read during the month and by writing one prayer for each week.

Such a piece of work would necessitate the Pioneers' determining those themes which they will use as a basis for the worship experience. In deciding on these themes, if possible the entire family circle in each Pioneer's home should be considered. This would mean that individual worship programs will be planned instead of one program by the group.

It will, of course, be the hope that such a project will be done with the help of each home represented. If a month's program seems too much to prepare, a two weeks' program might be worked out. The effort should be made, however, to give to every Pioneer who desires it, an opportunity for such an expression.

Rather than help the Pioneers to find those Bible passages which pertain to their themes, the Mentor will watch for opportunity to teach them how to locate such passages for themselves. Each Pioneer's Bible and a good concordance, therefore, should be part of the equipment of this group.

Mentor: Some parent in whose home worship has had a distinct place.

Mentor's Aim: To encourage worship in the home.

II-2 Making Things for Our Homes

Instead of making something for your room at home or for your convenience, why not make something for everyone to enjoy or use? Be sure the things you make are really needed or will add to the pleasure, comfort, or economy of the home.

You might just talk over the project and decide that each Pioneer take the week to think about what piece of handwork he could do for his home.

Then the next week each one might tell what he has decided to make. Plans could then follow.

So that all the help necessary may be ready, careful note of each thing planned should be made and each boy should know exactly what he will need for his work and arrange to bring all this material to the meeting. Perhaps each boy or group of boys who consider making a particular object should confer with the Mentor to make certain that a complete list of all that will be needed for the work is on hand.

In listing things to make the Club should consider the usefulness of each gift.

If you cannot think of things to make, glance through a current magazine for ideas or visit the craft room in your school or find a library book on the subject. But best of all talk to your parents, asking them what they feel you could make that is needed.

There will doubtless be such suggestions as the following:

1. A wooden rake for gathering leaves.
2. A wooden snow scraper.
3. A wooden-slat waste barrel for the back porch.
4. A painted box-lamp stand.
5. A footstool.

These things may be of rather intricate construction, may even require several weeks for finishing, but whatever they are they should, in the light of this project, be something useful for the home.

Mentor: A person, or persons, sufficiently skilled in handcraft to assist and encourage in the carpentry or handcraft and who can urge the Pioneer to complete his

task. He will also need to know where to find ideas regarding possible handwork for the group.

Mentor's Aim: To increase the feeling of sharing and possessive interest in the home.

III-1 Handy Men for Your Church

If you are anxious to serve your church, there seem always to be opportunities for church-decorating.

At some season when the church is to be especially decorated, the project group might offer to assist the decorators. This may be at Easter or Christmas, or on some other special occasion.

Then, since your real aim in doing this is to serve your church, the group not only might be interested in doing the work asked of them, with the ladder and hammer and wire, but might keep their eyes open for needed conveniences, such as:

1. Shaped tin flower containers made to fit into some peculiar angle at the edge of the church platform.
2. Some stools on which to place flowers so that they may be seen over some elevation or curtain.
3. Some convenient hooks on which to hang greenery or vines or bunting.
4. Staves with which to prop screens or large pieces of foliage.

If you would like to make plans for building or constructing something for the church, you might ask some church officer to go with you to the church to hear these plans. Janitors need always to be consulted when Pioneers are working in the church, of course.

Mentor: Some "handy" man, a carpenter or a good "fixer."

Mentor's Aim: Through service, to increase the Pioneer's interest in, and feeling of belonging to the church.

III-4 Symbol Game

This game is for use in the third meeting of an unorganized group.

Aim: To test the knowledge of early Christian symbols.

Equipment: Five symbols used by the Princeps in the second meeting.

The Dens will take their places in different corners of the room, or number off by fours, all the "ones" going to one corner, the "twos" to another corner, and so on.

After darkening the room the Princeps will take his place at a table in full view of all, and using a small spotlight to display the symbols will show one of them at a time, and call on one of the Dens.

As soon as a boy thinks that he can explain the meaning of the symbol shown, he will step out from his Den corner. The first boy to step out will be given an opportunity to explain the symbol. Each Den will be rated on the number of symbols correctly recognized and explained by its members.

IV-5 A Costume Party

If you would like to get acquainted with boys and girls of a foreign group in your community, what do you think of a costume party? If you suggest that each person comes dressed as an ancestor just think of the variety you will have. No matter whether your guests are Japanese or Italians or Mexicans you will have to work hard to equal the attractive costumes they can show. You of course may want to wear a Colonial costume or even a dress representing a great- (or even great-great-) grandparent who came from England, or Germany, or France, or some other country.

The entertainment—games, songs, stories, folk dancing, and country dancing—might appeal to all and would

be enjoyed by the entire group, particularly if these were chosen from the various countries represented.

Perhaps the guests will teach some of their own games and dances. You might suggest several days before the party that some one who knows one of the folk games of another nation prepare to teach it or help some one else to teach it. If the party is in May, try a Maypole dance, when for once the Maypole ribbons will be wound for fun instead of for exhibit. To use an American game not already known by your guests and to follow it with a guest's game would not only give fun and instruction but would be royal courtesy.

Refreshments both foreign and American might be served. If the party is outdoors booths might be used. A booth might be prepared which served some foreign food. This would need to be carefully planned ahead of time. Let us hope that the American booth offers something other than "hot dogs"!

Such a party might be sponsored by a project group from a single Club but might also include four or five Clubs as well as the Clubs or the groups of other nationalities. The gathering should be fairly well balanced: that is, the hosts should not too far outnumber the guests.

Mentor: One interested in planning parties and capable of presiding over such a one as is suggested.

Mentor's Aim: To give opportunity for knowing and appreciating foreign people.

V-4 Ball-Bouncing Relay

Equipment: A tennis ball for each group.

Arrange the group in four parallel lines (relay formation).

Group leaders stand at given points on the other side of the room, opposite their group lines.

At a signal from the Princeps the group leaders throw the balls to the line leaders, who run across the room, bounce the balls ten times, and return, handing the balls to the boys next in line.

This process is continued until all the members of one of the groups successfully complete the process.

Note: This game is referred to in the plans for the second meeting of a new Club on page 40.

V-4 Relay Game[1]

A whistle calls the group together. The Princeps asks that they line up in relay formation according to Dens. Four leaders are picked from the four Dens and placed across the room each facing his Den members who are in line for the relay.

Boy by boy they run to their own leaders, who ask them this question (given to the leaders before the game begins): "Tell a new word you have learned this afternoon." If a boy cannot answer he must go back and that line must supply an additional runner. Those who succeed run back, touch the next boy in line, and return to their Den corners. The line which disappears first wins the game.

If a longer game is wanted, change the question to read, "What do you think catacomb means?"

If more exercise is desired, an extra distance may be demanded of the runners.

V-6 A Club Family Tree

Did you ever climb a tree? Some people like to climb their family trees! Let's have a Pioneer family of trees!

This is what you do:

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[1] Suggested as a game for the second meeting of the group, to connect with the terminology of the Club.

1. Find out how many different kinds of trees there are in your locality. Learn their names.

To make this interesting, invite your botany teacher to go with you on a hike and tell you about the various trees.

Then ask him to give a "blackboard talk" or to show you a motion picture on trees. Colored stereopticon slides will be interesting. He probably has some at school which he has not yet shown to you.

Any hikes that you plan should not only take you out among the trees of the woods and hills but should take you tree-observing in your city or town streets. On such trips you should aim to discover not only the members of tree families, but should also look for any trees which may need "doctoring," or which should be cut or cared for. On such a hike the group might divide into two parts, each part working out guess questions which pertain to those items they have observed, to present at another time to the accompanying group for answering.

2. Having observed numerous families of trees, you might next plan a "family party" for the Club announcing that all those who come must belong to a tree family. This means that every Pioneer will come dressed, costumed, or decorated to represent a tree or a part of a tree.

Several of the Pioneers might decide to go to the party as the Oak Family, if there chance to be oaks in your locality. One Pioneer may wear something to suggest the pin oak. It might be a paper of pins as a ribbon on his arm, or a crown with an edge like the pin-oak leaf. The latter would be the harder, and the cleverer of course.

Another of the family might wear a scarlet tie or bandanna representing the scarlet oak, or better yet, sketch the leaf on a piece of cardboard and wear it in your coat lapel.

Many ways will be thought of to represent the tree you choose but the best way to discover how many in your Club know which tree you represent will be to reproduce the leaf or the flower of the tree in some way for others to name.

Serious study will of necessity precede this project and a tree lover might be invited to talk to the Club or the project group on trees—their kinds, their care, and their reproduction.

Something to do at the tree-family party:

1. Play a tree game, choosing sides to see which can "spell the other down" in naming the trees.

2. Perhaps your botany teacher will show his new stereopticon slides at the tree-family party. Or he may have a moving picture for you that shows how trees produce seeds and how the seeds produce new trees.

Things you may discover:

1. New ways to care for trees.

2. New things to make with various kinds of wood.

3. New ways to use tree branches and leaves for decoration.

4. Something beautiful you never saw before in some tree you have seen many times.

Perhaps you may question: "Where do trees get life?" or, "How do trees become beautiful?"

Mentor: The high-school botany teacher or some one else who knows about the trees in the locality and appreciates their worth and beauty.

Mentor's Aim: To help Pioneers to discover some of the things suggested in the project—and perhaps more!

VI-2 The Pioneer Badge

This project will introduce all Pioneers to the Christ Symbol pictured facing page 100. You will wish to do this

in your early meetings as a Pioneer Club in order that each of you may have a small replica of the Christ Symbol as your own Pioneer badge (see chapter on "Insignia and Symbols"). The object of this project is to make a small reproduction of the Christ Symbol to use as your Pioneer badge.

1. Equipment necessary:
   a. Heavy cardboard, wood which can be cut with a jig saw, or tin or other thin sheet metal.
   b. Plenty of pencils, rulers, and strong knives or jig saws.
   c. Plenty of copies, on tracing paper, of the symbol as pictured in Fig. A.
   d. A supply of gilt paint, dark-blue paint, and brushes.

2. Instructions to Pioneer:
   a. Trace the outline of the symbol on the wood, cardboard, or metal from which you will cut it.
   b. Cut out the circle.
   c. Paint the letters with gilt and the background a dark blue.
   d. Fray the edges of a length of gold cord and firmly glue to the back near the top. This cord should be long enough to reach around your neck and allow the symbol to rest on your chest. Tie the ends of the cord with a square knot. Print your own name on the back of the symbol in gold letters. This symbol is your Pioneer badge. Make it carefully.

3. Concilium Inspection:

Before the badges are finally approved for use in Club meetings, and ceremonies, the Concilium will examine

them to be sure that all are neatly made and that all are alike.

Mentor: An adult skilled in handwork.

Mentor's Aim: To arouse interest in the meaning of the symbol and to insure good work on the symbols.

VI-4 A "Quick Work" Game

Aim: To increase ability to think quickly concerning specific actions and habits as related to Pioneer ideals.

1. Pioneer ideals of character are well expressed in the following series of Sunday School lesson titles (April, May, June, 1930):

A Pioneer Is Courageous.
A Pioneer Exercises Self-Control.
A Pioneer Is Clean.
A Pioneer Is Honest.
A Pioneer Is Truth-Loving.
A Pioneer Is Reliable.
A Pioneer Is Loyal.
A Pioneer Plays a Team Game.
A Pioneer Is Friendly.
A Pioneer Is Reverent.
A Pioneer Is Loving.
A Pioneer Is Purposeful.
A Pioneer Is Strong.

2. Dens are seated in semicircles in Den corners.

3. The Princeps or other leader reads one at a time the statements above.

4. The object is for the individual Pioneer, as quickly as possible, to phrase a statement of the general ideal in terms of a specific act or habit. For example:

LEADER: "A Pioneer is courageous."

PIONEER: "A Pioneer is willing to suffer for telling the truth."

5. As soon as a boy is ready with "another way of say-

ing it," he rises. The first boy to rise is given a chance to make his statement. If, in the Princeps' judgment, it is "another way of saying it," that boy's Den scores one point in the game.

6. The game may be of any length, determined by the interest displayed.

VI-4 A Bible Verse Relay

Let each of the Dens in the group constitute a team and choose a boy to stand at the wall at the far end of the room. The teams then form three lines opposite the captains who are at the other end of the room, as in any regular relay game.

At the word, "Go!" the first boy runs down to his captain, reads (silently) the verse printed or written on a slip of paper or card which the captain holds in his hand, and whispers the book, chapter, and verse to the captain. He then runs back to touch the hand of the next boy who runs up to the captain, reads another verse, gives the place where it is to be found, runs back to his line to touch the next boy, and so on until one team has finished.

The game may be reversed; that is, the location of a verse may be given and then the verse itself must be repeated in a whisper to the captain before the boy runs back to his line to permit the next boy to advance. The three teams use the same verses, of course, and in exactly the same order, so that the game may be perfectly fair.

If a player does not know the correct answer to his captain's question, he must send another player up to answer the same question. The line which first answers all the questions correctly wins.

Another variation is to make a game of "hide and seek" out of it. The three captains hide, in separate hiding places, while their teams blindfold their eyes. After a

count of perhaps fifty, the first boy goes seeking the captain while the others remain blindfolded. When the boy finds his captain, he whispers the verse, or the location of it, depending upon how the game is being played, and then runs back to his team to let the next boy run to find the captain. The team which finishes first wins the game, as above.

VII-6 Pioneering at School

Education Week is observed in America each year during the week that includes Armistice Day. This might be a good week to try to show your parents and yourselves the sort of things you and your Pioneer companions are interested in at School.

You might plan a special program for this week to which you will invite all the parents of the Pioneers in your Club, and in which you will demonstrate by dramatizations, stunts, exhibits, and so on, some of the things in which you are particularly interested and perhaps, also, some of those things which happen at school to call out Pioneer traits of character and conduct.

Other Club members may be drafted by the project group to participate in this program.

The program might include:

1. A short dramatization of a schoolroom scene during an examination, when the teacher is out of the room. Write a dialogue yourselves and include an attempt by one or two to cheat, with a discussion in this classroom, followed by a decision in favor of fair play.
2. An exhibit of handcraft done at school.
3. A dramatization of some phase of the life of another race, learned about in the geography or history class.

4. A game popular with Japanese boys and played by all present.
5. A school or national song, sung in harmony by a Club "glee club."
6. A talk by a high-school principal on standards of excellence as a factor in character development.
7. A scene in the office of the school paper.
8. The dramatization of the radio reception of a football game. The story of the game will have to be written previously, of course. It might include some incident illustrating good sportsmanship.
9. An intelligence test given by one of the project group to the other members of the group or to the entire Club, including questions designed to show general knowledge of history and current world events.
10. A talk by a Pioneer on the subject, "How School Helps Us to Become Better Pioneers."

MATERIALS FOR USE BY AND WITH PIONEERS

MATERIALS FOR USE BY AND WITH PIONEERS

SOURCES

I. READING MATERIALS.

1. **"A Guide to Literature for Character Training,"** by Starbuck and Shuttleworth. Published by The Macmillan Company. Includes lists for grades 7, 8, and 9. The titles, chosen from fairy tales, myths, and legends, carry comments regarding ethical situations.

An example is: " 'Heroes of the Dawn,' by Violet Russell. The Macmillan Company, 1914. 251 pages, illustrated. Stories of the ancient gods and fairy heroes of Ireland, told with imaginative feeling. Tradition (Celtic); adventure; romance; self (honor)."

2. **"Adventures in Reading,"** by May Lamberton Becker. Published by Frederick A. Stokes Company. Written for the high-school age, to interest and guide youth in reading. Contains classified bibliography with comments. Some of the chapter titles are: "Novels New and Old: What Makes a Good Novel?" "The Golden Hour: Suggestions in Reading Poetry," "Reading for Companionship: Some Books with Friends in Them," and so on.

3. **"Book Friends of Youth,"** prepared by Committee on Religious Education of Youth. Published by the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Contains a long bibliography, classified as to age group, and presented under such divisions as Devotional Books, Biography, Stewardship, Poems, Fiction, and so on. Price, 15 cents.

4. **"Youth and Story-Telling,"** prepared by the Committee on Religious Education of Youth. Published by the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. Contains bibliography which carries detailed comments and catalogues stories as to their character-building emphases. Price, 15 cents.

5. **The Junior Literary Guild,** 55 Fifth Avenue, New York

City. A book-of-the-month-club plan which an Intermediate group might investigate.

6. **Missionary Material.** See catalogues and pamphlets which list materials from agencies given under section VIII, on page 158.

7. **Local libraries** often receive various specialized lists which may serve your need.

II. Plays and Pageants.

In addition to the sources quoted under the section of books for Intermediates, many of which include play lists, the following are suggested:

1. **Church and Drama League of America,** 289 Fourth Avenue, New York City. Some free and some small-fee lists. They do not, however, always indicate the age group for which the plays are suited.

2. **Community Drama Service of the Playground and Recreation Association,** 315 Fourth Avenue, New York City. They send a catalogue of their material. Their selected lists cost about 15 cents.

3. **"Youth and Dramatics,"** prepared by the Committee on Religious Education of Youth. Published by Presbyterian Board of Christian Education. This contains a short list with detailed explanations. Classified for young people and adults. Price, 25 cents.

4. **Woman's Home Companion,** 250 Park Avenue, New York City. Service on lists of selected plays for various age groups.

5. **Missionary dramas** and pageants are listed in catalogues and pamphlets published by the various Boards. For names and addresses see section VIII, page 158.

III. Games.

1. **"Youth and Recreation,"** prepared by the Committee on Religious Education of Youth. Published by the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. This has a classified list of source material in the entire field of recreation. Price, 15 cents.

2. **"Handy,"** published by the Church Recreation Service, Delaware, Ohio. A complete guide to church-centered social recreation, published as a manual. Gives bibliography and actual material. Published in twelve sections selling for $2.50 for all or 25 cents per section. Some titles are "Active Games for Social Recreation," "Mental Games for Social Recreation," and so forth. Section "W" is "Reference Sources for Social Recreation."

3. **"The Kit,"** published by the Church Recreation Service, Delaware, Ohio. Companion to "Handy." Published in May and October. $1.00 per year. Current suggestions for church-centered recreation.

4. Write to the Mission Boards for games of other peoples. (See section VIII, page 158, for agencies.)

5. Consult your local public librarian and the specialists in your local schools for books of games.

IV. Music.

1. **National Bureau for the Advancement of Music,** 45 West Forty-fifth Street, New York City. Assists individuals and groups interested in developing musical interest and activities. Also sponsors National Music Week, issuing pamphlets and programs regarding its observance.

2. Victor and Columbia Educational Catalogues will give suggestions for appropriate numbers for special use.

3. Apply to your local school music department for lists of age-group selections and for titles of songbooks and songs.

4. Write to your denominational headquarters for recommendations regarding hymn books suitable for the Intermediate age group.

5. **"Singing Pathways."** Hymns, songs, and worship material, compiled and arranged by Mary Stevens Dickie. Published by Powell & White, Cincinnati, Ohio.
Since there are so few books in the field which supply Intermediate leaders at once with hymns, folk songs, rounds, lighter music for general Club use, and so on, this one specific book, which does include all of these types and is prepared for the junior-high-school age, is mentioned.

V. Some Publishers from Whom Catalogues and Selected Lists May Be Secured.

D. Appleton and Company, 29-35 West Thirty-second Street, New York City.
Association Press, 347 Madison Avenue, New York City.
W. H. Baker, 41 Winter Street, Boston, Massachusetts.
Brentano's, Fifth Avenue at Forty-seventh Street, New York City.
The Century Company, 353 Fourth Avenue, New York City.
Christian Board of Publication, 2708 Pine Street, Saint Louis, Missouri.
Cokesbury Press, 810 Broadway, Nashville, Tennessee.
Dodd, Mead and Company, 443 Fourth Avenue, New York City.
Doubleday, Doran and Company, 244 Madison Avenue, New York City.
Drama Book Shop, 29 West Forty-seventh Street, New York City.
E. P. Dutton and Company, Inc., 286-302 Fourth Avenue, New York City.
Harcourt, Brace and Company, 383 Madison Avenue, New York City.
Harper & Brothers, 49 East Thirty-third Street, New York City.
Henry Holt & Company, 1 Park Avenue, New York City.
The Judson Press, 1701 Chestnut Street, Philadelphia, Pennsylvania.
The Macmillan Company, 60 Fifth Avenue, New York City.
Methodist Book Concern, 150 Fifth Avenue, New York City.
Missionary Education Movement, 150 Fifth Avenue, New York City.
Penn Publishing Company, 925 Filbert Street, Philadelphia, Pennsylvania.
Pilgrim Press, 14 Beacon Street, Boston, Massachusetts.
G. P. Putnam's Sons, 2-6 West Forty-fifth Street, New York City.
Charles Scribner's Sons, 597 Fifth Avenue, New York City.
Woman's Press, 600 Lexington Avenue, New York City.

VI. Magazines Which Carry Helpful Suggestions and Bibliographies.

A. General

1. **Saturday Review of Literature,** 25 West Forty-fifth Street, New York City. Price, 10 cents a copy. Carries notes on literature for young people, and answers questions.

2. **The New York Times Book Review.** Includes reviews of current literature for young people.

3. **Scouting.** Published monthly by the Boy Scouts of America, 2 Park Avenue, New York City. Price, 50 cents a year. Lists and reviews books.

4. **Playground and Recreation.** Published by the Playground and Recreation Association of America, 315 Fourth Avenue, New York City. Price, $2.00 a year.

5. **Camper and Hiker.** Published by Camper and Hiker Publishing Corp., 242 West Forty-first Street, New York City. Price, 25 cents a copy.

B. Church

1. Write to your denominational headquarters for the various magazines and bulletins recommended for leaders.

2. **International Journal of Religious Education.** Published by the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois. General articles and aids to all phases of Church School activity with particular age-group emphasis.

VII. Pictures.

1. Average prints of the great works of art may be purchased for very low cost from such firms as:
Art Extension Society, New York City and Westport, Connecticut. (Artext Prints.)
Berlin Photographic Company, 225 Fifth Avenue, New York City.
George P. Brown and Company, 38 Lovett Street, Beverly, Massachusetts.
Curtis & Cameron, Harcourt Street, Boston, Massachusetts. (Copley Prints.)

Hale, Cushman & Flint, 857 Boylston Street, Boston, Massachusetts. (Medici or Modern Art Prints.)
The National Geographic Magazine, Washington, D. C.
New York Sunday School Commission, New York. (Tissot Prints.)
Presbyterian Book Stores. (Copping Bible Pictures.)
Thomas Nelson and Sons, 381-385 Fourth Avenue, New York City. (Bible Wall Pictures.)
The Perry Pictures Company, Malden, Massachusetts.
The Pilgrim Press, Boston, Massachusetts. (Religion in Art, Series A: The Life of Christ.)
Taber-Prang Art Company, Springfield, Massachusetts.
W. A. Wilde Company, 131 Clarendon Street, Boston, Massachusetts.

2. Any picture works of art in the possession of an American museum may be procured from that museum. The prices usually range from 5 cents to $2.00, for photograph or color prints. The following prices on Hofmann's Head of Christ are quoted:

Perry Pictures Company, Malden, Massachusetts.

No. 801—5½x8 black and white	$ .02 each
No. 801—3x3½ black and white	.01 each
No. 801—10x12 sepia	.10 each

(No orders amounting to less than $.50 will be accepted by Perry Pictures Company.)
George P. Brown and Company, Beverly, Massachusetts. No. 64—5½x8 black and white, 2 cents each. (1½cents each, for more than 20 and up to 100; $1.50 per 100.)

VIII. Missionary Agencies.

1. **Your denominational mission boards** or Department of Missionary Education.

2. **Missionary Education Movement,** 150 Fifth Avenue, New York City.

IX. Materials for the Training of Leaders.

1. **Book Lists for Workers Libraries,** issued by your own denomination.

2. **The Standard Leadership Training Curriculum,** Educational Bulletin, number 3, 1928. Published by the International Council of Religious Education, 203 North Wabash

Avenue, Chicago, Illinois. A listing of textbooks and reference materials for all Standard Leadership Training Courses.

3. **Other Sources.**
   a. Child Study Association of America, Inc., 54 West Seventy-fourth Street, New York City.
   b. Parent-Teacher Associations (Local).
   c. United States Bureau of Education, Washington, D. C.
   d. Department of Education in your state university.
   e. Your local schools.

PRESBYTERIAN MATERIALS FOR PIONEERS AND LEADERS OF PIONEERS

I. Source Materials for Leaders.

1. **The Westminster Leader for the Church School.** A magazine for leaders of all age groups, issued monthly, except July and August. Subscription price, $1.00 per year; two or more, 80 cents per year.

2. **"The Church School Hymnal for Youth."** Contains an abundant collection of hymns, responses, readings, poetry, and prayers that will greatly enrich the worship experiences of boys and girls. Price, $1.00 per single copy; $80.00 per hundred.

3. **"The Leader's Manual, Pioneer and Tuxis in the Christian Quest."** This contains basic principles of leadership, organization, and program-building, and consists of: **"Introductory Leaflet"** (10 cents), **"Qualities of an Effective Leader"** (10 cents), **"The Leader, the Group, and the Program"** (10 cents), **"How to Study Individual Growth"** (10 cents), **"Organization in the Intermediate and Senior Sections** (20 cents), **"Program Suggestions for Group Leaders"** (20 cents). Sold as a unit or separately. Price as a unit, $1.10 with binder.

4. Christian Quest Resource Materials (supplementing the Leader's Manual).

   a. **"Youth at Worship."**.....Price, 15 cents.
   b. **"Youth and Recreation."**.....Price, 15 cents.
   c. **"Youth and Dramatics."**.....Price, 25 cents.

d. **"Youth in Camp."**.....Price, 15 cents.
e. **"Youth and Story-Telling."**.....Price, 15 cents.
f. **"Book Friends of Youth."**.....Price, 15 cents.
g. **"Youth and Debating."**.....Price, 15 cents.
h. **"Youth in Coöperation."**.....Price, 25 cents.

5. **"Church Work with Young People,"** by Stock. Price, $2.00.

6. **"Training Young People in Worship,"** by Shaver and Stock. Price, $1.25.

7. **"Seventy-five Stories for the Worship Hour,"** by Margaret Eggleston. Price, $1.50.

8. **"The Missionary Education of Intermediates,"** by Kerschner. Price, $1.00.

9. **"The Sheer Fun of Service."** Program materials on Pioneer foreign mission objects. Price, 15 cents.

10. **"In the Spirit of Friendship."** Program materials on Pioneer home mission objects. Price, 15 cents.

11. **"Far Peoples,"** by Phillips. Price, $2.00. Stories, songs, poetry, games, and customs of many peoples.

12. **"Missionary Education in an Intermediate Program."** Free.

13. **Five Continents.** Published by the Board of National Missions and the Board of Foreign Missions, 156 Fifth Avenue, New York City.

II. Program Materials.

1. Westminster Departmental Graded Materials.
   a. **Teachers and Leaders of Intermediates** (issued quarterly). Contains Sunday School lessons and Club activity suggestions. Price, 20 cents.
   b. **Intermediate Pupils in the Sunday School** (issued quarterly). Price, 15 cents.
   c. **Intermediate Pupils in the Society and Club** (issued quarterly). Price, 20 cents.
   d. **"Handbook for Leaders of Pioneer Boys' Clubs."**
   e. **"Handbook for Leaders of Pioneer Girls' Clubs."**
   f. **"Book of Discovery for Pioneer Boys in the Christian Quest."**

g. **"Book of Discovery for Pioneer Girls in the Christian Quest."**

h. **"Discovering How to Live,"** by Lucile Desjardins. Pupil and teacher editions for week-day class sessions. $1.50 each edition.

2. Additional Materials.

a. **The Pioneer.** 52 cents per year, two or more copies to one address. Illustrated story magazine published weekly.

b. **Queen's Gardens.** 52 cents per year, two or more copies to one address. Illustrated story magazine published weekly.

c. **Forward.** 80 cents per year, two or more copies to one address. Illustrated young people's magazine published weekly.

d. Missionary Materials.

(1) Annual textbooks with foreign missionary emphasis.

(2) Annual textbooks with national missionary emphasis.

(3) **"The Torch Adventure Library."** Twelve books of adventure in the missionary conquest of various lands. Suggested as supplementary reading of special interest to boys and girls. Price, 10 cents each.

FOR FURTHER INFORMATION

Board of Christian Education of the Presbyterian Church in the U. S. A., 423 Witherspoon Building, Philadelphia.

Board of National Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.

Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York City.

MAY 1

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